LUCIAN'S
SALE OF LIVES
AND
THE DEAD COME TO LIFE
AN INTERMEDIATE GREEK READERR

EVAN HAYES
STEPHEN NIMIS

Lucian

Sale of Lives
The Dead Come to Life

An Intermediate Greek Reader

Greek Text with Running Vocabulary and Commentary

Evan Hayes
and
Stephen Nimis

Lucian: *Sale of Lives* and *The Dead Come to Life,* An Intermediate Greek Reader: Greek Text with Running Vocabulary and Commentary

© 2025 by Evan Hayes and Stephen Nimis

All rights reserved. Subject to the exception immediately following, this book may not be reproduced, in whole or in part, in any form (beyond copying permitted by Sections 107 and 108 of the U.S. Copyright Law and except by reviewers for the public press), without written permission from the publisher. The authors have made a version of this work available (via email) under a Creative Commons Attribution-Noncommercial-Share Alike 3.0 License. The terms of the license can be accessed at www.creativecommons.org.

Accordingly, you are free to copy, alter and distribute this work under the following conditions:

1. You must attribute the work to the author (but not in a way that suggests that the author endorses your alterations to the work).

2. You may not use this work for commercial purposes.

3. If you alter, transform or build up this work, you may distribute the resulting work only under the same or similar license as this one.

ISBN: 9781940997452

Published by Faenum Publishing, Ltd.

Cover Design: Stephen Nimis

Fonts: Garamond
GFS Porson

editor@faenumpublisher.com

Table of Contents

Acknowledgements v

Introduction vii

Abbreviations xiii

The Sale of Lives 3

The Dead Come to Life or *The Fisherman* 61

List of Verbs 157

Glossary 173

Acknowledgments

The idea for this project grew out of work that we, the authors, did with support from Miami University's Undergraduate Summer Scholars Program, for which we thank Martha Weber and the Office of Advanced Research and Scholarship. Work on the series, of which this volume is a part, was generously funded by the Joanna Jackson Goldman Memorial Prize through the Honors Program at Miami University. We owe a great deal to Carolyn Haynes, and the 2010 Honors & Scholars Program Advisory Committee for their interest and confidence in the project.

The technical aspects of the project were made possible through the invaluable advice and support of Bill Hayes, Christopher Kuo, and Daniel Meyers. The equipment and staff of Miami University's Interactive Language Resource Center were a great help along the way. We are also indebted to the Perseus Project, especially Gregory Crane and Bridget Almas, for their technical help and resources. We also profited greatly from advice and help on the POD process from Geoffrey Steadman. All responsibility for errors, however, rests with the authors themselves.

Introduction

The aim of this book is to make two dialogues by Lucian of Samosata (*Sale of Lives* and *The Dead Come to Life*) accessible to intermediate students of ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to understand each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying one of the most entertaining authors of antiquity. Lucian's work is great for intermediate readers of Greek. He is an author of the imperial period of Greek literature, and his Greek is typical of the so-called "second sophistic," a period of intense cultivation of classical Greek literature and culture. He is thus representative of a range of figures from all over the Roman world who adopted the Greek style of the classical period to produce a range of innovative literature. His language is entirely classical in grammar and vocabulary, and his humorous engagement with the classical tradition brings to bear the whole range of classical literature.

The Dead Come to Life is clearly meant to be a sequel to *Sale of Lives*, but these two dialogues also form a trilogy with *The Double Indictment*, and have many shared themes and techniques with other works of Lucian.[1] The *Sale* is a lively dialogue in which various philosophical lifestyles (*bioi*) are auctioned off based on their appeal to buyers. Zeus and Hermes are introduced at the beginning to set up the scenario, and Hermes is present throughout as the auctioneer. Hermes speaks with one or more buyers (ἀγορηταί), who themselves speak with the personified philosophical lifestyles. There are many allusions to the biographical details of specific philosophers, creating slippage between the personification of a lifestyle, such as Cynicism, and actual persons associated with that lifestyle, such as Diogenes. Proper names are used in the *Sale* in only a few instances, and these are all adjectives to be understood with the word *bios*: ὁ Πυθαγορικὸς, "the Pythagorean"; τὸν

1 D. Pass, "Philosophers and Citizens on The Areopagus: Lucian's Prose Trilogy." *Ramus* 48.2 (2020), 198–222.

Ἐπικούρειον, "the Epicurean" and τὸν Κυρηναῖον, "the Cyrenian." The fact that "the Pythagorean" hails from Samos and speaks the Ionic dialect invites us to identify him with Pythagoras of Samos himself, but this is not strictly speaking what is "for sale." The slippage between personified philosophical lifestyle and historical philosopher is reflected in the practice by editors and translators of inserting proper names to identify who or what is being satirized. (We follow this convention too). Needless to say, there were only indicators of a change in speaker in the Greek text itself, and it would have been part of the fun for the ancient reader to be able to identify the lifestyle for sale by various cues, among which are biographical details of the founders of those schools.

Contributing further to the confusion, in *The Dead Come to Life* the old philosophers are named and return from the dead to take vengeance on the author of the *Sale*, claiming that they were the ones who had been put up for sale in the earlier dialogue. In addition, a key part of the argument of the *The Dead Come to Life* is to distinguish between these philosophical masters of old and their present day imitators, neither of whom are the same as the personified lifestyles of the *Sale*. In fact, as Zink notes, the charicatures of philosophical lifestyles in the *Sale* are not updated to reflect contemporary philosophical schools, but regularly hark back to the very masters who are offended in the *Dead*.[2] It seems plausible that the *Sale* was composed first, perhaps inspired by Menippus' *Sale of Diogenes*. *The Dead Come to Life* was then composed as a putative defense of the *Sale*. In the *Dead*, the author of the *Sale* is identified as *Parrhasiades*, "Son of Free Speech." This character is also given certain details from the biography of Lucian himself; but typical for Lucian, Parrhasiades is an authorial pose that is specific to this text.

With these general remarks, let us turn to the two dialogues. Whitmarsh and others observe that the *Sale* pits philosophical value against market value, mocking the contemporary commodification of *paideia*, a frequent theme in Lucian's works. In the course of the auction, philosophy becomes "reduced to the level of instantly recognized semiotics" – appearance, accroutrements, gait, etc. – mere externalities that do not reflect the inner life of philosophy at all.[3] Pinheiro notes further that the penetration of philosophy by market values (something not unfamiliar to humanists in the 21st century) robs philosophy of its position as

2 O. Zink, *Philosophes à vendre; suivi de, Le pêcheur, ou, Les ressuscités*. (Paris: Livre de poche, 1996), 20-21..

3 T. Whitmarsh, *Greek Literature in the Roman Empire* (Oxford University Press: Oxford, 2001), 259.

arbiter of value.[4] But this does not prevent Lucian from taking pot shots at various philosophical schools that play off stereotypes and exaggerations (the logic-chopping of the Stoics, the pederasty of Socrates, etc.).

In another article Pass notes that the word *bioi*, "lifestyles," can also refer to the "Lives of Philosophers," a genre best preserved in the *Lives and Opinions of Famous Philosophers* of Diogenes Laertius.[5] Such works were distillations of philosophical texts, including excerpts as well as biographical material, that were presented to contemporary readers in a manner not unlike *Sale of Lives* (without the sarcasm). For Pass, the focus of the *Sale* is the textualization of philosophy, its presentation in books that can be bought in the agora, which was also a traditional site for philosophical exchange. The written-down dialogues of Plato, as such, are a far cry from the dialectic of Socratic dialogue – indeed, Socrates (in the Platonic dialogue *Phaedrus*) famously decries written texts as orphans, who cannot fend for themselves and often circulate among those for whom they are not meant. In this reading, what is for sale in Lucian's work is not the philosophers themselves, nor the lifestyles of various schools, but rather the textualized versions of living philosophies that are for sale *as books*.

When we turn to *The Dead Come to Life or the Fisherman*, many of these same themes are reprised. There is a disinct tone of nostalgia for the good old days when philosophy was a serious pursuit, in contrast to the debased money-grubbing of contemporary imitators. Whitmarsh again characterizes this difference as between a classical past when philosophers acted like philosophers and the present when philosophers act (in the theatrical sense) like philosophers (*Greek Literature*, 262). But that portrayal of contemporaray philosophy as externalized performance, he goes on to note, should not blind us to the fact that these texts, not to mention the rest of Lucian's *ouevre*, are themselves examples of a self-conscious process of imitative, stylistic self-creation. Parrhesiades, to repeat, is not Lucian himself, but an authorial pose that is strategic, and whose earnestness is itself the object of some subtle irony.[6] The density of theatrical and performative vocabulary in this text foregrounds the way in which posing and acting has become the *modus operandi* of contemporary philosophy; but posing and acting is also the *modus operandi* of the works of Lucian,

4 M. Pinheiro, "Irony, satire and parody in Lucian's *The dead come to life, or The Fisherman*." *Trends in Classics*, 4.2, (2012) 296-315.

5 D. Pass, "Buying books and choosing lives: from agora to acropolis in Lucian's transformation of Plato's emporium of polities." Am*erican Journal of Philology*, 137.4 (2016), 625-654.

6 Anna Peterson, *Laughter on the Fringes* (Oxford: Oxford University Press, 2018) makes this point about all Lucian's avatars.

who claims (in various guises) to have himself turned from philosophy to rhetorical performance by way of engaging the comic tradition.

The comic tradition, specifically the tradition of Greek old comedy, plays an important role in the *Dead*. It has been noted that the scenario of the *Sale* is thought to have been inspired by Menippus's *Sale of Diogenes*. The scenario of the *Dead*, however, also recalls a lost play of Eupolis, the *Demoi*, in which a number of dead Athenian leaders are brought back to life in order to confront their degenerate counterparts. The *Dead's* opening scene also makes an allusion to the *Acharnians*, where the hero Dikaeopolis is threatened by the angry Acharnians for his attempt to speak his mind about the war. This threat to free speech (*parrhesia*) is also the theme of the *parabasis* of that play, where the chorus defends the comic poet for his frankness in a previous play (*The Babylonians*). The fact that Parrhasiades in the *Dead* also defends himself for a previous work (*Sale*) puts him in a similar scenario, and "helps define Lucian as a satirist able to recreate the world of comedy in prose" (Petersen, *Laughter*, 115). Petersen explores these rich connections thoroughly, noting as well the "parabatic" character of many of Lucian's personae. By this term, Petersen refers to the *parabasis* of old comedy, in which the chorus would break the fourth wall and address the audience directly. This would be an opportunity for the author to express opinions on various topics, to poke fun at his listeners, and to poke fun at himself. Lucian deploys personae like Parrhesiades (or the Syrian in the *Double Indictment*) in a way that undermines any claim to authority. As Whitmarsh observes (252-3):

> These texts are best read not as sincere expression, but as open-ended and self-undermining explorations of the conflicts between different claims for cultural authority.... [T]he proliferation and infinite regress of personae is precisely the abiding preoccupation of Lucian's writing. These texts thematize the recurrent failure of any search for authoritative, 'true' utterances.

Lucian of Samosata (c. 120 CE –190)

Little is known about the life of Lucian except what can be deduced from his numerous surviving works. By his own account, he was a professional rhetor, a "sophist," trained in public speaking. As such he is a good representative of the renaissance of Greek literature in the imperial period known as the "second sophistic." His Greek prose is patterned on the best Attic authors, a learned version of Greek that was more prestigious than the living lingua franca of the time, *koine*, the Greek of the *New Testament* and public administration in the eastern half of the Roman

Empire. His seventy works were transmitted in many manuscripts, indicating his continuous popularity in the Greek-speaking world. In the renaissance he was reintroduced to the Latin west and was widely read up to the beginning of the 20th century, when for various reasons he fell out of favor among classicists. Interest in Lucian has grown again, along with a greater interest in prose of the imperial period.

The Greek Text

The Greek text is that of A. Harmon (1921), which has been digitized by the Perseus Project and made available with a Creative Commons license, as is our text.

Texts and Translations

Harmon. A. M. ed. and tr. *Lucian: Works*. Cambridge: Harvard University Press, 1921. Vol. 2-3.

Sidwell, Keith. Lucian: *Chattering Courtesans and other Sardonic Sketches.* London: Penguin Books, 2004.

Zink, Odile. *Philosophes à vendre; suivi de, Le pêcheur, ou, Les ressuscités*. Classiques d'aujourd'hui. Paris: Livre de poche, 1996.

Critical Works

Branham, B. *Unruly Eloquence: Lucian and the Comedy of Traditions* . Cambridge, Mass., 1989.

Pass, David Blair. "Buying books and choosing lives: from agora to acropolis in Lucian's transformation of Plato's emporium of polities." Ame*rican Journal of Philology*, 137.4 (2016), 625-654.

---------- . "Philosophers and Citizens on The Areopagus: Lucian's Prose Trilogy." *Ramus* 48.2 (2020), 198–222.

Peterson, Anna. *Laughter on the Fringes*. Oxford: Oxford University Press, 2018.

Pinheiro, Marília Pulquério Futre. "Irony, satire and parody in Lucian's *The dead come to life, or The Fisherman*." *Trends in Classics*, 4.2, (2012) 296-315.

Rosen, R. "Lucian's Aristophanes: On Understanding Old Comedy in the Roman Imperial Period," in C. W. Marshall and Tom Hawkins (eds.), *Athenian Comedy in the Roman Empire* (London: Bloomsbury, 2015), 141–62

Sidwell, Keith C. "The dead philosopher's society: new thoughts on Lucian's *Piscator* and Eupolis' *Demes*." in Adam Bartley, (ed.), *A Lucian for our times*. (Newcastle: Cambridge Scholars Publ. 2009) pp. 109-118

Storey, I. "Exposing Frauds: Lucian and Comedy," In C. W. Marshall and Tom Hawkins (eds.), *Athenian Comedy in the Roman Empire* (London: Bloomsbury, 2015), 163–80.

Whitmarsh, T. *Greek Literature in the Roman Empire*. Oxford University Press: Oxford, 2001.

How to use this book:

The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible so that vocabulary is available whenever needed, resulting in a good deal of repetition. A glossary of frequently occurring vocabulary, which are either not glossed at all or are not glossed in every occurrence, can be found as an appendix in the back, but it is our hope that most readers will not need to use this appendix often. There is also a list of verbs used by Lucian that have unusual forms in an appendix; the principal parts of those verbs are given there rather than in the glossaries.

The commentary is almost exclusively grammatical, explaining subordinate clauses, unusual verb forms, and idioms. Again, help is meant to be available as needed, so there is a good deal of repetition in the commentary. Brief summaries of a number of grammatical and morphological topics are interspersed through the text as well. A good reading strategy is to read a passage in Greek, check the glossary for unusual words and consult the commentary as a last resort.

An Important Disclaimer:

This volume is a self-published "Print on Demand" (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing channel and format also account for the low price of the book; and

it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please e-mail corrections or suggestions to editor@faenumpublishing.com.

About the Authors:

Evan Hayes is a graduate in Classics and Philosophy at Miami University and the 2011 Joanna Jackson Goldman Scholar.

Stephen Nimis is Emeritus Professor of Classics at Miami University and retired Professor of English and Comparative Literature at the American University in Cairo.

Glossing Conventions

Nouns and adjectives are glossed in the standard format found in dictionaries, except the genitive is not always given for completely regular words:

γυνή, **γυναικός**, **ἡ**: a woman; but **ὀργή**, **ἡ**: anger, **πόνος**, **ὁ**: work

Common particles, including prepositions and conjunctions, are not usually glossed, but can be found in the glossary at the back.

For verbs the page by page vocabularies list the dictionary form (present indicative). For verbs with irregularities in their conjugation, principal parts are provided in an appendix. Tenses that are predictable from the present stem (imperfect, weak aorist, future, etc.) are not generally noted in the commentary, but unpredictable forms are given fuller treatment, as are any non-indicative forms.

A small number of important "defective" verbs lack forms in the present, and their stems will be found in the glossary with an indication of the tense in parentheses in the following manner:

ἦλθον: to go (*aor.*) used as the aorist of **ἔρχομαι**
εἶμι: to go (*fut.*) used as the future of **ἔρχομαι**

εἶδον: to see (*aor.*) used as the aorist of **ὁράω**
ὄψομαι: to see (*fut.*) used as the future of **ὁράω**
ὄπωπα: to see (*perf.*) used as perfect of **ὁράω**

ἤνεγκα: to bear (*aor.*) used as the aorist of **φέρω**
οἴσομαι: to bear (*fut.*) used as the future of **φέρω**

ἐρέω: to speak (*fut.*) used as the future of **λέγω**
εἶπον: to speak (*aor.*) used as the aorist of **λέγω**
εἴρηκα: to speak (perf.) used as the perfect of **ἐρέω**

εἷλον: to take (*aor.*) used as the aorist of **αἱρέω**

ἔοικα: to seem (*perf.*)

οἶδα: to know (*perf.*) from same stem as **εἶδον**

δέδια: to fear (*perf.*)

τέθηπα: to be astonished (*perf.*)

Commentary Conventions

The grammatical terminology used in the commentary follows H. R. Smyth, *A Greek Grammar*, which is available online at perseus.tufts.edu. More appropriate for intermediate readers is Louise Pratt, *The Essentials of Greek Grammar* (University of Oklahoma Press: Norman, 2010). We have used some simplified terminology, such as "inf. after **δεῖ**" to indicate complementary infinities or "part. after **τυγχάνω**" for supplementary participles. The term indirect statement is used in the commentary not only for reported speech, but other complements of verbs of perception, belief, etc. For a small number of finer points of grammar, a reference to a paragaraph in H. W. Smyth, *A Greek Grammar*, is given.

Non-indicative verb forms are generally identified as are any unusual or irregular indicative forms. Often compound verbs are given in the commentary (but not in the glosses) in a form that shows the original elements; for example, **ἀπο-ἵημι** for **ἀφίημι**. The two parts of conditions (protasis and apodosis) are each treated separately.

We have also resorted to "translationese" renderings in the commentary in order to make the syntax more clear, particularly in the case of aorist participles, which generally do not have an English equivalent. Our renderings of aorist participles often sound indistinguishable from perfect participles (i.e. having X-ed), but clarify the substantive with which they are associated. In some cases a literal translation in the commentary is followed by a more idiomatic one. Good translations of the text as a whole can be found in the bibliography above, but hopefully our practice will make reading the Greek easier.

Abbreviations

abs.	absolute
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
aor.	aorist
app.	apposition
artic.	articular
attrib.	attributive
circum.	circumstantial
com.	command
comp.	comparison
dat.	dative
delib.	deliberative
f.	feminine
fut.	future
gen.	genitive
i.e.	*id est* ("that is")
imper.	imperative
impf.	imperfect
ind.	indirect
indic.	indicative
inf.	infinitive
intr.	intransitive
m.	masculine
mid.	middle
n.	neuter
neg.	negative
nom.	nominative
obj.	object
opt.	optative
part.	participle
pass.	passive
perf.	perfect
pl.	plural
plupf.	pluperfect
pot.	potential
pr.	present
pred.	predicate
pron.	pronoun
purp.	purpose
quest.	question
s.	singular
sc.	*scilicet* ("supply")
st.	statement
subj.	subjunctive
suppl.	supplementary
voc.	vocative

Sale of Lives
ΒΙΩΝ ΠΡΑΣΙΣ

1. ΖΕΥΣ: *σὺ μὲν διατίθει τὰ βάθρα καὶ παρασκεύαζε τὸν τόπον τοῖς ἀφικνουμένοις, σὺ δὲ στῆσον ἑξῆς παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρότερον, ὡς εὐπρόσωποι φανοῦνται καὶ ὅτι πλείστους ἐπάξονται: σὺ δέ, ὦ Ἑρμῆ, κήρυττε καὶ συγκάλει.*

ΕΡΜΗΣ: *ἀγαθῇ τύχῃ τοὺς ὠνητὰς ἤδη παρεῖναι πρὸς τὸ πωλητήριον. ἀποκηρύξομεν δὲ βίους φιλοσόφους παντὸς εἴδους*

ἀγαθός, *-ή*, *-όν*: good
ἀποκηρύττω: to sell by auction
ἀφικνέομαι: to come to
βάθρον, ***τό***: a platform
βίος, ***ὁ***: life, life-style, mode of living
διατίθημι: to place separately, arrange
εἶδος, ***-εος***, ***τό***: form, shape, figure
ἑξῆς: (*adv.*) in order, in a row
ἐπάγω: to bring on
Ἑρμῆς, *-οῦ*, ***ὁ***: Hermes (the god)
εὐπρόσωπος, ***-ον***: fair of face
ἤδη: (*adv.*) now
ἵστημι: to make to stand
κηρύττω: to be a herald, announce
κοσμέω: to order, arrange
παράγω: to lead alongside
παρασκευάζω: to get ready, prepare
πάρειμι: to come forward (*fut.*)
πλεῖστος, ***-η***, ***-ον***: most, largest
πρότερον: (*adv.*) first
πωλητήριον, ***τό***: an auction
συγκαλέω: to, convene
τόπος, ***ὁ***: a place
τύχη, ***ἡ***: luck, fortune
φαίνομαι: to appear
φιλόσοφος, ***ὁ***: a philosopher
ὠνητής, *-οῦ*, ***ὁ***: a buyer, purchaser

σὺ μὲν ... σὺ δὲ: "you there! ... you there!" i.e. two different people
διατίθει: pres. imper. from ***διατίθε-ε,*** "*arrange* the platforms!"
ἀφικνουμένοις: pres. part. dat. attributive, "prepare *for those arriving*"
στῆσον: aor. imper. trans. of ***ἵστημι***, "*stand* them in a row!"
παραγαγὼν: aor. part. of ***παρα-άγω***, "having led them alongside"
κοσμήσας: aor. part. temporal, "first *having arranged* them"
φανοῦνται ... ἐπάξονται: fut. in result clause "so *they will appear* fair ... so *they will bring in*"
ὅτι πλείστους: "as much as possible" i.e. as much money as possible
ἀγαθῇ τύχῃ: dat. of manner, "with good fortune" i.e. with god's help
παρεῖναι: pres. inf. for 3 pers. imperative with accusative subject (Smyth 2013c), "let the buyers come forward!"
ἀποκηρύξομεν: fut., "we will auction off"
βίους φιλοσόφους: the second noun is used as an adjective, for it is not stricly speaking the philosophers who are on sale, "philosopher modes of living"
παντὸς εἴδους: gen., "lives *of every kind*"

καὶ προαιρέσεων ποικίλων. εἰ δέ τις τὸ παραυτίκα μὴ ἔχει τἀργύριον καταβαλέσθαι, εἰς νέωτα ἐκτίσει καταστήσας ἐγγυητήν.

ΖΕΥΣ: πολλοὶ συνίασιν: ὥστε χρὴ μὴ διατρίβειν μηδὲ κατέχειν αὐτούς. πωλῶμεν οὖν.

2. ΕΡΜΗΣ: τίνα πρῶτον ἐθέλεις παραγάγωμεν;

ἀργύριον: a piece of silver, a silver coin
διατρίβω: to waste (time), delay
ἐγγυητής, **-οῦ**, **ὁ**: one who gives security, a guarantor
ἐθέλω: to will, wish, purpose + *inf.*
ἔκτεισις, **-εως**, **ἡ**: payment in full
ἐκτίνω: to pay off, pay in full
καθίστημι: to set down, appoint
καταβάλλω: to throw down, put down
κατέχω: to hold fast, check
νέωτα: (*adv.*) next year, for next year
παράγω: to bring forward
παραυτίκα: (*adv.*) immediately
ποικίλος, **-η**, **-ον**: dappled, varied
προαίρεσις, **-εως**, **ἡ**: inclination, creed
πωλέω: to sell
σύνειμι: to go or come together (*fut.*)
χρή: it is necessary + *inf.*

τὸ παραυτίκα τἀργύριον (=**τὸ ἀργύριον**): an attributive phrase, "ready cash"
μὴ ἔχει: "if anyone *is not able to*" + *inf.*
καταβαλέσθαι: aor. inf., "able *to put down*"
ἐκτίσει: fut. in more vivid apodosis, "*he will pay* in full"
καταστήσας: aor. part. of **κατα-ίστημι** trans., "*having appointed* a guarantor" i.e. someone who will agree to pay
συνίασιν: from **σύν-εἶμι**, the future stem used as present, "many *are assembling*"
πωλῶμεν: pres. subj. hortatory, "let us sell!" i.e. let's begin the sale
παραγάγωμεν: aor. subj. of **παρα-άγω** after **ἐθέλεις**: "whom do you wish *we should we bring forward* first?"

Pythagoras of Samos (c. 570 - 495 BC) travelled to Croton in southern Italy, where he founded a school in which initiates were sworn to secrecy and lived a communal, ascetic lifestyle, including vegetarianism. His teachings include metempsychosis, the transmigration of souls from one body to another. A number of mathematical discoveries were attributed to him, most famously the Pythagorian theorem. Note that he speaks in the Ionic dialect: no contraction (**λαλέειν** for **λαλεῖν**); nouns in **-ιη** for **-ια**; dat. plural in **-οισι**; **-σσ-** for **-ττ-** (**τέσσερα** for **τέτταρα**).

ΖΕΥΣ: *τουτονὶ τὸν κομήτην, τὸν Ἰωνικόν, ἐπεὶ καὶ σεμνός τις εἶναι φαίνεται.*

ΕΡΜΗΣ: *οὗτος ὁ Πυθαγορικὸς κατάβηθι καὶ πάρεχε σεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.*

ΖΕΥΣ: *κήρυττε δή.*

ΕΡΜΗΣ: *τὸν ἄριστον βίον πωλῶ, τὸν σεμνότατον. τίς ὠνήσεται; τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; τίς εἰδέναι τὴν τοῦ παντὸς ἁρμονίαν καὶ ἀναβιῶναι πάλιν;*

ΑΓΟΡΑΣΤΗΣ: *τὸ μὲν εἶδος οὐκ ἀγεννής. τί δὲ μάλιστα οἶδεν;*

ἀγεννής, ***-ές***: low-born, bad
ἀγοραστής, ***-ου***, ***ὁ***: a buyer
ἀναβιόω: to come to life again, return to life
ἀναθεωρέω: examine carefully
ἄριστος, ***-η***, ***-ον***: best
ἁρμονία, ***ἡ***: a fastening
βούλομαι: to will + *inf.*
εἶδος, ***-εος***, ***τό***: shape, figure, form
Ἰωνικός, ***-ή***, ***-όν***: Ionian (in western Anatolia)
καταβαίνω: to step down
κηρύττω: to officiate as herald, make a proclamation
κομήτης, ***-ου***, ***ὁ***: long-haired
οἶδα: to know (*perf.*)
πάλιν: (*adv.*) back, again
παρέχω: to to furnish, provide, supply
Πυθαγορικός, ***ὁ***: a Pythagorean
πωλέω: to sell
σεμνός, ***-ή***, ***-όν***: revered, august
σεμνότατος, ***-ή***, ***-όν***: most revered
συλλέγω: to collect, gather
φαίνομαι: to seem, appear to + *inf.*
ὠνέομαι: to buy, purchase

οὗτος ὁ Πυθαγορικὸς: sc. ***βιός***, "you there, the Pythagroean (life)"
κατάβηθι: aor. imper. of ***κατα-βαίνω***, "step down!" i.e. step forward
ἀναθεωρεῖσθαι: pres. inf. pass. expressing purpose after ***πάρεχε***, "provide yourself *to be examined*"
συνειλεγμένοις: perf. part. attrib. of ***συν-λέγω*** dat. of agent, "examined *by those gathered*"
ὑπὲρ ἄνθρωπον: a predicate phrase, "to be *super human*"
εἰδέναι: perf. inf. of ***οἶδα*** after ***βούλεται***, "wishes *to know*"
τοῦ παντὸς: gen., "the harmony *of everything*" i.e. of the universe
ἀναβιῶναι: aor. inf. also after ***βούλεται***, "to come to life again" reincarnation or metempsychosis was a doctrine of Pythagoras

The verb ***ὠνέομαι*** (to buy) has an aorist from a different stem:

ὠνέομαι, ***ἐπριάμην*** (*aor.*) ***ἐώνημαι*** (*perf.*)
cf. ***ὠνητής***, ***-οῦ***, ***ὁ***: a buyer, purchaser = ***ἀγοράστης***, ***-οῦ***, ***ὁ***

ΕΡΜΗΣ: *ἀριθμητικήν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικήν, γοητείαν. μάντιν ἄκρον βλέπεις.*

ΑΓΟ: *ἔξεστιν αὐτὸν ἀνακρίνειν;*

ΕΡΜΗΣ: *ἀνάκρινε ἀγαθῇ τύχῃ.*

3. ΑΓΟ: *ποδαπὸς εἶ σύ;* ΠΥΘΑΓΟΡΙΚΟΣ: *Σάμιος.*

ΑΓΟ: *ποῦ δὲ ἐπαιδεύθης;*

ΠΥΘ: *ἐν Αἰγύπτῳ παρὰ τοῖς ἐκεῖ σοφοῖσι.*

ΑΓΟ: *φέρε δέ, ἢν πρίωμαί σε, τί με διδάξει;*

ΠΥΘ: *διδάξομαι μὲν οὐδέν, ἀναμνήσω δέ.*

ΑΓΟ: *πῶς ἀναμνήσεις;*

ΠΥΘ: *καθαρὴν πρότερον τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας.*

ἀγαθός, *-ή*, *-όν*: good
Αἴγυπτος, ***ὁ***: the river Nile, Egypt
ἄκρος, *-α*, *-ον*: highest
ἀνακρίνω: to examine closely, interrogate
ἀναμιμνήσκω: to remind
ἀριθμητικός, *-ή*, *-όν*: arithmetical
ἀστρονομία, ***ἡ***: astronomy
βλέπω: to see, have the power of sight
γεωμετρία, ***ἡ***: geometry
γοητεία, ***ἡ***: juggling, quackery
διδάσκω: to teach
ἐκεῖ: (*adv.*) there
ἐκκλύζω: to wash out
ἔξεστι: it is allowed + *inf.*
ἐπριάμην: to buy (*aor.*)
ἐργάζομαι: to work, make
καθαρός, *-ά*, *-όν*: clean, pure
μάντις, *-ιος*, ***ὁ***: a seer, prophet
μουσική, ***ἡ***: music
οὐδείς, *-μία*, *-έν*: not one, nothing
παιδεύω: to rear a child, educate
ποδαπός, *-ή*, *-όν*: from what country?
ποῦ: where?
πρότερον: (*adv.*) first
ῥύπος, ***ὁ***: dirt, filth
Σάμιος, *-α*, *-ον*: from the island of Samos
σοφός, ***ὁ***: a sage
τερατεία, ***ἡ***: a talking marvels, charlatanry
τύχη, ***ἡ***: fortune, luck

ἀριθμητικήν: sc. ***τέχνην***, "arithmetic"
ἐπαιδεύθης: aor. pass., "where *were you educated*?"
ἐν Αἰγύπτῳ: Isocrates (436–338 BCE) seems to be the first to make this claim about Pythagoras, which was made about other philosophers as well.
φέρε δέ: "come now!"
πρίωμαι: aor. subj. in future more vivid protasis, "if I buy you"
ἀναμνήσω: fut., "I will remind you"
καθαρὴν: acc. pred., "made the soul *pure*"
ἐργασάμενος: perf. part. mid., "*having made* the soul"
ἐκκλύσας: aor. part., "having washed out"

ΑΓΟ: *καὶ δὴ νόμισον ἤδη ἐκκεκαθάρθαι με, τις ὁ τρόπος τῆς ἀναμνήσεως;*

ΠΥΘ: *τὸ μὲν πρῶτον ἡσυχίη μακρὴ καὶ ἀφωνίη καὶ πέντε ὅλων ἐτέων λαλέειν μηδέν.*

ΑΓΟ: *ὥρα σοι, ὦ βέλτιστε, τὸν Κροίσου παῖδα παιδεύειν: ἐγὼ γὰρ λάλος, οὐκ ἀνδριὰς εἶναι βούλομαι. τί δὲ μετὰ τὴν σιωπὴν ὅμως καὶ τὴν πενταετίαν;*

ΠΥΘ: *μουσουργίῃ καὶ γεωμετρίῃ ἐνασκήσεαι.*

ΑΓΟ: *χάριεν λέγεις, εἰ πρῶτόν με κιθαρῳδὸν γενόμενον κᾆτα εἶναι σοφὸν χρή.*

ἀνάμνησις, ***-εως***, ***ἡ***: a calling to mind, recollection
ἀνδριάς, ***-άντος***, ***ὁ***: a statue
ἀφωνίη, ***ἡ***: silence
βέλτιστος, ***-η***, ***-ον***: best
εἶτα: next, then
ἐκκαθαίρω: to clean out
ἐνασκέω: to train or practise
ἔτος, ***-εος***, ***τό***: a year
ἦδος, ***-εος***, ***τό***: delight, enjoyment, pleasure
ἡσυχίη, ***ἡ***: stillness, rest, quiet
κιθαρῳδός, ***ὁ***: one who plays the cithara
λαλέω: to talk, speak
λάλος, ***-η***, ***-ον***: talkative, loquacious
μακρός, ***-ά***, ***-όν***: long
μηδείς, ***-μία***, ***-έν***: not one, nothing
μουσουργία, ***ἡ***: a singing, making poetry
νομίζω: to think, believe
ὅλος, ***-η***, ***-ον***: whole, entire
ὅμως: nevertheless
παιδεύω: to educate
παῖς, ***παιδός***, ***ὁ***: a child
πενταετία, ***ἡ***: a five year period
πέντε: (*indecl.*) five
τρόπος, ***ὁ***: a way, manner
χαρίεις, ***-ιεν***: graceful, beautiful, lovely
ὥρα, ***ἡ***: season

νόμισον: aor. imper., "imagine!"
ἐκκεκαθάρθαι: perf. inf. pass. of ***ἐκ-καθαίρω*** in ind. stat. after ***νόμισον***, "imagine *that I have been cleansed*"
τὸ μὲν πρῶτον: acc. adverbial, "while first"
ὅλων ἐτέων: gen. of time within which, "in the course of five whole years"
ὥρα σοι: "it is the season for you" i.e. it is fitting for you + *inf.*
τὸν Κροίσου παῖδα: "the child of Croesus" was a mute (Herodotus *Histories* 1. 34)
ἐνασκήσεαι: fut. mid., "you will practise"
γενόμενον: aor. part., "me *having become* a cithara-player"
κᾆτα: = ***καὶ εἶτα***, "and next" i.e. after learning music
εἶναι: pres. inf. in ind. stat. after ***χρή***, "necessary for me *to be*"

4. ΠΥΘ: *εἶτ' ἐπὶ τουτέοισιν ἀριθμέειν.*

ΑΓΟ: *οἶδα καὶ νῦν ἀριθμεῖν.*

ΠΥΘ: *πῶς ἀριθμέεις;* ΑΓΟ: *ἕν, δύο, τρία, τέτταρα.*

ΠΥΘ: *ὁρᾷς; ἃ σὺ δοκέεις τέσσαρα, ταῦτα δέκα ἐστὶ καὶ τρίγωνον ἐντελὲς καὶ ἡμέτερον ὅρκιον.*

ΑΓΟ: *οὐ μὰ τὸν μέγιστον τοίνυν ὅρκον τὰ τέτταρα, οὔποτε θειοτέρους λόγους ἤκουσα οὐδὲ μᾶλλον ἱερούς.*

ΠΥΘ: *μετὰ δέ, ὦ ξεῖνε, εἴσεαι γῆς τε πέρι καὶ ἠέρος καὶ ὕδατος καὶ πυρὸς ἥτις αὐτέοισιν ἡ φορὴ καὶ ὁκοῖα ἐόντα μορφὴν ὅκως κινέονται.*

ΑΓΟ: *μορφὴν γὰρ ἔχει τὸ πῦρ ἢ ἀὴρ ἢ ὕδωρ;*

ἀήρ, ***ἠέρος***, ***ὁ***: the air
ἀκούω: to hear
ἀριθμέω: to number, count
δοκέω: to deem, to believe
ἐντελής, ***-ές***: complete, full
ἡμέτερος, ***-α***, ***-ον***: our
κινέομαι: to move
λόγος, ***ὁ***: a word
μᾶλλον: (*adv.*) more
μορφή, ***ἡ***: form, shape
ξένος, ***ὁ***: a foreigner
ὁποῖος, ***-α***, ***-ον***: of what sort or quality
ὅπως: how
ὅρκιον, ***τό***: an oath
ὅρκος, ***ὁ***: the object by which one swears, the witness of an oath
πῦρ, ***πυρός***, ***ὁ***: fire
τέσσαρες, ***-αι***, ***-α***: four
τοίνυν: therefore, accordingly
τρίγωνον, ***τό***: a triangle
ὕδωρ, ***ὕδατος***, ***τό***: water
φορὴ, ***ἡ***: a carrying, motion (of the universe)

ἐπὶ τουτέοισιν: Ionic dat. pl., "after these things"
ἕν, ***δύο***, ***τρία***, ***τέτταρα***: "1, 2, 3, 4"
τρίγωνον ἐντελὲς: "a perfect triangle" can be made with three equal sides of four points (***τέσσαρα***), like 10 racked-up pool balls. Called the "tetractys" it was a mystic symbol by which Pythagoreans made oaths
οὐ μὰ: introducing an oath "(I swear) by the X (*acc.*) that never"
μετὰ: adverbial, "but *afterward*"
ὦ ξεῖνε: Ionic for ***ὦ ξένε***, "O stranger!"
εἴσεαι: fut. Ionic of ***οἶδα***, "you will know"
γῆς τε πέρι: antistrophe, "*about the earth*, air, etc."
αὐτέοισιν: Ionic dat., "what motion is *to them*"
ὁκοῖα ἐόντα... ὅκως: Ionic for ***ὁποῖα ὄντα ... ὅπως***
μορφὴν: acc. of respect, "what sort they are *in form*"

ΠΥΘ: *καὶ μάλα ἐμφανέα: οὐ γὰρ οἷά τε ἀμορφίῃ καὶ ἀσχημοσύνῃ κινέεσθαι. καὶ ἐπὶ τουτέοισι δὲ γνώσεαι τὸν θεὸν ἀριθμὸν ἐόντα καὶ νόον καὶ ἁρμονίην.*

ΑΓΟ: *θαυμάσια λέγεις.*

5. ΠΥΘ: *πρὸς δὲ τοῖσδεσι τοῖσιν εἰρημένοισι καὶ σεωυτὸν ἕνα δοκέοντα ἄλλον ὁρεόμενον καὶ ἄλλον ἐόντα εἴσεαι.*

ΑΓΟ: *τί φής; ἄλλος εἰμὶ καὶ οὐχ οὗτος ὅσπερ νῦν πρὸς σὲ διαλέγομαι;*

ΠΥΘ: *νῦν μὲν οὗτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ ἐν ἄλλῳ οὐνόματι ἐφαντάζεο: χρόνῳ δὲ αὖτις ἐς ἄλλον μεταβήσεαι.*

ἄλλος, ***-η***, ***-ον***: other, an other
ἀμορφία, ***ἡ***: unshapeliness
ἀριθμός, ***ὁ***: a number
ἁρμονίη, ***ἡ***: a harmony
ἀσχημοσύνη, ***ἡ***: lack of form
αὖτις: (*adv.*) back, back again
γιγνώσκω: to learn to know
διαλέγομαι: to converse
εἷς, ***μία***, ***ἕν***: one
ἐμφανής, ***-ές***: manifest
ἐρέω: to speak (*fut.*)
θαυμάσιος, ***-ον***: wonderful, marvellous
μάλα: (*adv.*) very, very much
μεταβαίνομαι: to pass over from one place to another, change position
νόος, ***ὁ***: mind, perception
οἷος, ***-α***, ***-ον***: such as, what kind
ὁράω: to see
οὔνομα, ***-ατος***, ***τό***: a name
πάλαι: (*adv.*) long ago, in time gone by
σῶμα, ***-ατος***, ***τό***: a body
φαντάζομαι: to appear
φημί: to declare, say
χρόνος, ***ὁ***: time

οἷά τε: sc. ***ἐστι***, "for they are not able to" + *inf.*

ἐόντα: =***ὄντα***, pres. part. in ind. stat. after ***γνώσεαι***, "you will know that god *is* a number"

τοῖσδεσι τοῖσιν: = ***τοῖσδε τοῖς***

εἰρημένοισι: perf. part. attributive of ***ἐρέω***, "besides those things *having been spoken*" i.e. mentioned already by me

δοκέοντα: pres. part. concessive, "you yourself *although seeming* (to be) one" i.e. thinking you are one person

ὁρεόμενον ... ἐόντα: = ***ὁρώμενον ... ὄντα***, pres. part. in ind. stat. after ***εἴσεαι***, "you will know that you *are seen* ... that *you are*" i.e. that you seem to be ... that you are in fact

ἄλλον ... ἄλλον: acc. pred., "one thing ... another"

μεταβήσεαι: fut. of ***μετα-βαίνομαι***, "you *will change* into another" the doctrine of metempsychosis

6. ΑΓΟ: *τοῦτο φής, ἀθάνατον ἔσεσθαί με ἀλλαττόμενον ἐς μορφὰς πλείονας; ἀλλὰ τάδε μὲν ἱκανῶς. τὰ δ' ἀμφὶ δίαιταν ὁποῖός τις εἶ;*

ΠΥΘ: *ἐμψυχήϊον μὲν οὐδὲ ἓν σιτέομαι, τὰ δὲ ἄλλα πλὴν κυάμων.*

ΑΓΟ: *τίνος ἕνεκα; ἢ μυσάττῃ τοὺς κυάμους;*

ΠΥΘ: *οὔκ, ἀλλὰ ἱροί εἰσι καὶ θωυμαστὴ αὐτέων ἡ φύσις: πρῶτον μὲν γὰρ τὸ πᾶν γονή εἰσι, καὶ ἢν ἀποδύσῃς κύαμον ἔτι χλωρὸν ἐόντα, ὄψεαι τοῖσιν ἀνδρείοισι μορίοισιν ἐμφερέα τὴν φυήν: ἑψηθέντα δὲ ἢν ἀφῇς ἐς τὴν σεληναίην νυξὶ*

ἀθάνατος, ***-ον***: immortal
ἀλλάττω: to change, alter
ἀνδρεῖος, ***-α***, ***-ον***: of or for a man
ἀποδύνω: strip off, peel
ἀφίημι: to send forth, release
γονή, ***ἡ***: that which engenders, seed
δίαιτα, ***ἡ***: a way of living, diet
ἐμφερής, ***-ές***: resembling, similar to + *dat.*
ἐμψυχήϊος, ***-ον***: having life
ἕνεκα: because of + *gen.*
ἕψω: to boil, seethe
θαυμαστός, ***-ή***, ***-όν***: wonderful, marvellous
ἱκανῶς: (*adv.*) enough, sufficiently
ἱρός, ***-ή***, ***-όν***: sacred, holy
κύαμος, ***ὁ***: a bean
μόριον, ***τό***: a portion, member
μυσάττομαι: to feel disgust at
νύξ, ***νυκτός***, ***ἡ***: the night
ὄψομαι: to see (*fut.*)
πανός, ***ὁ***: a torch
πλείων, ***-ον***: more
πλήν: except + *gen.*
σεληναίη, ***ἡ***: the moon, moonlight
σιτέω: take food, eat
φυή, ***ἡ***: growth, nature
φύσις, ***ἡ***: the nature, natural qualities
χλωρός, ***-ά***, ***-όν***: green

ἔσεσθαί: fut. inf. in ind. stat., "you claim that I *will be*"
τὸ πᾶν: acc. adverbial, "completely"
γονή: nom. pred., "beans are completely *seed*" i.e. seed of men
ἀποδύσῃς: aor. subj. in future more vivid protasis, "if *you peel* a bean"
ἐμφερέα: acc. pred., "you will see that its nature (is) *similar to*" + *dat.*
ἑψηθέντα: aor. part. pass. circum., "but a bean *having been boiled*"
ἀφῇς: aor. subj. of ***ἀπο-ίημι*** in future more vivid protasis, "if you release"
ἐς τὴν σεληναίην: "release *into the moonlight*"

Vocabulary for the idea of selling

ἀποδίδωμι: to exchange, give back
πωλέω: to sell cf. ***πωλητήριον***: an auction
ἀποκηρύττω: to sell by auction
πιπράσκω: to sell cf. ***πρᾶσις***: a selling, a sale
ἄπρατος, ***-ον***: unsold, unsellable

μεμετρημένῃσιν, αἷμα ποιήσεις. τὸ δὲ μέζον, Ἀθηναίοισι νόμος κυάμοισι τὰς ἀρχὰς αἱρέεσθαι.

ΑΓΟ: *καλῶς πάντα ἔφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπόδυθι, καὶ γυμνὸν γάρ σε ἰδεῖν βούλομαι. ὦ Ἡράκλεις, χρυσοῦς αὐτῷ ὁ μηρός ἐστι. θεός, οὐ βροτός τις εἶναι φαίνεται: ὥστε ὠνήσομαι πάντως αὐτόν. πόσου τοῦτον ἀποκηρύττεις;*

ΕΡΜΗΣ: *δέκα μνῶν.* ΑΓΟ: *ἔχω τοσούτου λαβών.*

ΖΕΥΣ: *γράφε τοῦ ὠνησαμένου τοὔνομα καὶ ὅθεν ἐστίν*

αἷμα, ***-ατος***, ***τό***: blood
αἱρέομαι: to choose
ἀρχαί, ***αἱ***: magistrates
βούλομαι: to will, wish, be willing
βροτός, ***ὁ***: a mortal man
γράφω: to write
γυμνός, ***-ή***, ***-όν***: naked
δέκα: (*indecl.*) ten
θεός, ***ὁ***: a god
ἱεροπρεπῶς: (*adv.*) beseeming a sacred place, reverently
λαμβάνω: to take
μετρέω: to measure in any way
μηρός, ***ὁ***: the thigh
μνᾶ, ***ἡ***: a mina = 100 drachmae
νόμος, ***ὁ***: custom, law
ὅθεν: whence?
πάντως: (*adv.*) at all events, certainly
ποιέω: to make
πόσος, ***-η***, ***-ον***: how much?
τοσοῦτος, ***-αύτη***, ***-οῦτο***: so large, so tall
φαίνομαι: to appear to + *inf.*
χρυσοῦς, ***-ῆ***, ***-οῦν***: golden
ὠνέομαι: to buy, purchase
ὥστε: and so

μεμετρημένῃσιν: perf. part. of ***μετρέω***, "for nights *having been measured*" i.e. for a fixed number of nights
τὸ δὲ μέζον (=***μείζον***): acc. adverbial, "but even greater" i.e. than these things
κυάμοισι: dat. instrumental, "choose *with beans*" beans were used as lots when choosing magistrates
αἱρέεσθαι: pres. inf. epexegetic, "customary *to choose*"
ἀπόδυθι: aor. imper. 2 s. of ***ἀπο-δύνω***, "strip off (your clothes)!"
ἰδεῖν: aor. inf. of ***εἶδον*** after ***βούλομαι***, "I wish *to see* you"
ὁ μηρός: the golden thigh of Pythagoras, proof that he was divine, is mentioned by Aristotle and others
πόσου: gen. of price, "for how much?"
τοσούτου: gen. of price, "having taken him *for so much*"
λαβών: aor. part., "*having taken* him" i.e. having bought him
τοῦ ὠνησαμένου: aor. part. attrib., "name *of the one having bought*" i.e. of the buyer
τοὔνομα: = ***τό ὄνομα***: "write the name!"

ΕΡΜΗΣ: Ἰταλιώτης, ὦ Ζεῦ, δοκεῖ τις εἶναι τῶν ἀμφὶ Κρότωνα καὶ Τάραντα καὶ τὴν ταύτῃ Ἑλλάδα: καίτοι οὐχ εἷς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηνται κατὰ κοινὸν αὐτόν.

ΖΕΥΣ: ἀπαγέτωσαν: ἄλλον παράγωμεν.

7. ΕΡΜΗΣ: βούλει τὸν αὐχμῶντα ἐκεῖνον, τὸν Ποντικόν;

ΖΕΥΣ: πάνυ μὲν οὖν.

ΕΡΜΗΣ: οὗτος ὁ τὴν πήραν ἐξηρτημένος, ὁ ἐξωμίας, ἐλθὲ καὶ περίιθι ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικὸν πωλῶ, βίον ἄριστον καὶ γεννικόν, βίον ἐλεύθερον: τίς ὠνήσεται;

ἀνδρικός, **-ή**, **-όν**: masculine, manly
ἀπάγω: to lead away, carry off
ἄριστος, **-η**, **-ον**: best
αὐχμέω: to be squalid
γεννικός, **-ή**, **-όν**: noble
δοκέω: to seem + *inf.*
εἷς, **μία**, **ἕν**: one
ἐλεύθερος, **-α**, **-ος**, **-ον**: free
Ἑλλάς, **-αδος**, **ἡ**: Hellas, Greece
ἐξαρτάω: to hang upon
ἐξωμίας, **-ου**, **ὁ**: one with arms bare to the shoulder
ἦλθον: to come or go (*aor.*)
Ἰταλιώτης, **ὁ**: a Greek inhabitant of Italy
κοινός, **-ή**, **-όν**: shared in common
κύκλος, **ὁ**: a circle
πάνυ: (*adv.*) altogether, entirely
παράγω: to lead forward
πέριειμι: to go around (*fut.*)
πήρα, **ἡ**: a leather pouch, a typical accourement of a philosopher
Ποντικός, **-ή**, **-όν**: from Pontus (the Black Sea)
πωλέω: to sell
συνέδριον, **τό**: a council (room)
σχεδόν: (*adv.*) nearly
τριακόσιοι, **-αι**, **-α**: three hundred

τῶν ἀμφὶ Κρότωνα καὶ Τάραντα: an attributive phrase, "one of those around Croton and Tarentum" both important Greek cities in southern Italy. Pythagoras lived in Croton after leaving Samos

καὶ τὴν ταύτῃ Ἑλλάδα: "and the Greece there" the southern part of Italy was called by the Romans *magna Graecia*, "great Greece"

ἐώνηνται: perf. of **ὠνέομαι**, "300 *have bought* him"

κατὰ κοινὸν: "in common" a reference to the brotherhood founded by Pythagoras who lived a communal lifestyle

ἀπαγέτωσαν: pres. imper. 3 pl., "let them lead away (that one)!"

παράγωμεν: pres. subj. hortatory, "*let us bring forward* another!"

πάνυ μὲν οὖν: "certainly!"

ἐξηρτημένος: perf. part. mid. of **ἐξ-αρτάω**, "the one *having hung upon himself* his pouch" i.e. carrying his pouch

περίιθι: pres. imper. of **πέρι-εἶμι**: "walk around!"

ΑΓΟ: *ὁ κῆρυξ πῶς ἔφης σύ; πωλεῖς τὸν ἐλεύθερον;*

ΕΡΜΗΣ: *ἔγωγε.*

ΑΓΟ: *εἶτ' οὐ δέδιας μή σοι δικάσηται ἀνδραποδισμοῦ ἢ καὶ προκαλέσηταί σε εἰς Ἄρειον πάγον;*

ΕΡΜΗΣ: *οὐδὲν αὐτῷ μέλει τῆς πράσεως: οἴεται γὰρ εἶναι παντάπασιν ἐλεύθερος.*

ἀνδραποδισμός*, *ὁ: a selling of a free men into slavery, enslaving
Ἄρειος*, *-α*, *-ον: devoted to Ares, warlike, martial
δέδια: to fear (*perf.* with present sense)
δικάζομαι: to charge X (*dat.*) with Y (*gen.*)
εἶτα: then, next
κῆρυξ*, *-υκος*, *-ου*, *ὁ: a herald
μέλω: to be a care to + *dat.*
οἴομαι: to suppose, think
πάγος*, *ὁ: a hill
παντάπασι: (*adv.*) altogether, absolutely
πρᾶσις*, *-εως*, *ἡ: a selling, sale
προκαλέω: to call forth

πῶς ἔφης: "how do you speak?" i.e. what are you saying?

ἔγωγε: "I (am selling) indeed!"

δικάσηται ... προκαλέσηται: aor. subj. after verb of fearing, "fear that *they might charge ... summon*" Here the buyer responds as though Hermes is selling a free *man*, not a free *lifestyle*.

ἀνδραποδισμοῦ: gen. after ***δικάσηται***, "charge you *for enslaving*"

Ἄρειον πάγον: "Ares' Hill" the Areopagus, near the Acropolis, where there was a famous court

οὐδὲν: acc. of extent, "not at all"

αὐτῷ: "no care *to him*" i.e. to Diogenes

μέλει: impersonal, "there is care of X (*gen.*) to Y (*dat.*)

Diogenes of Sinope (412 - 323 BC) is considered one of the founders of Cynicism. He made a virtue of poverty, begged for a living and often slept in a large ceramic jar in the marketplace in Athens. He used his simple lifestyle and behavior to criticize the social values and institutions of what he saw as a corrupt society. He declared himself a citizen of the world rather than claiming allegiance to just one place. Although known as a Cynic, "dog-like," for his biting criticism, his students eventually developed the philosophy of Stoicism, one of the most enduring ancient philosophical schools

ΑΓΟ: *τί δ' ἄν τις αὐτῷ χρήσαιτο ῥυπῶντι καὶ οὕτω κακοδαιμόνως διακειμένῳ; πλὴν εἰ μὴ σκαπανέα γε καὶ ὑδροφόρον αὐτὸν ἀποδεικτέον.*

ΕΡΜΗΣ: *οὐ μόνον, ἀλλὰ καὶ ἢν θυρωρὸν αὐτὸν ἐπιστήσῃς, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν. ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.*

ΑΓΟ: *ποδαπὸς δέ ἐστιν ἢ τίνα τὴν ἄσκησιν ἐπαγγέλλεται;*

ΕΡΜΗΣ: *αὐτὸν ἐροῦ: κάλλιον γὰρ οὕτω ποιεῖν.*

ἀμέλει: (*adv.*) of course, and indeed
ἄσκησις, ***-εως***, ***ἡ***: exercise, practice, training
διάκειμαι: to be in a certain state
ἐπαγγέλλω: to proclaim, announce
ἐφίστημι: to set X (*acc.*) upon Y (*acc.*)
ἠρόμην: to ask, enquire (*aor.*)
θυρωρός, ***ὁ***: a door-keeper, porter
κακοδαιμόνως: (*adv.*) miserably
καλλίων, ***κάλλιον***: better
κύων, ***κυνός***, ***ὁ***: a dog
μόνον: (*adv.*) only
ὄνομα, ***τό***: a name
πιστότερος, ***-η***, ***-ον***: more trustworthy
πλήν: except
ποδαπός, ***-ή***, ***-όν***: from what country?
ῥυπάω: to be foul, filthy, dirty
σκαπανεύς, ***-έως***, ***ὁ***: one who digs the ground
ὑδροφόρος, ***ὁ***: one who carries water
χράομαι: to make use of X (*dat.*)

χρήσαιτο: aor. opt. pot., "what would anyone *use* him for?"
ῥυπῶντι ... διακειμένῳ: pres. part. circum. agreeing with ***αὐτῷ***, "use him, *being so dirty ... being in a state* so miserable"
πλὴν εἰ μὴ: "except unless"
ἀποδεικτέον: (sc. ***ἐστι***) verbal adj. from ***ἀποδείκνυμι*** used periphrastically and impersonally, "(it is) *necessary to appoint* him a digger"
ἐπιστήσῃς: aor. subj. transitive in future more vivid protasis, "if *you make* him a porter"
χρήσῃ: fut. of ***χράομαι*** in future more vivid apodosis, "you *will use* him"
τῶν κυνῶν: gen. of comparison after ***πιστοτέρῳ***, "more trustworthy *than dogs*"
ἀμέλει: properly an imperative of ***ἀμελέω***, but used adverbially, "and indeed!"
καὶ τὸ ὄνομα: "even his name" Diogenes and his followers took their name (Cynics) from the word for dog
ἐροῦ: aor. imper. mid. of ***ἠρόμην***, "*question* him!"
ποιεῖν: pres. inf. epexegetic after ***κάλλιον***, "(it is better) *to do*"

ΑΓΟ: δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές, μή με ὑλακτήσῃ προσελθόντα ἢ καὶ νὴ Δία δάκῃ γε. οὐχ ὁρᾷς ὡς διῆρται τὸ ξύλον καὶ συνέσπακε τὰς ὀφρῦς καὶ ἀπειλητικόν τι καὶ χολῶδες ὑποβλέπει;

ΕΡΜΗΣ: μὴ δέδιθι: τιθασὸς γάρ ἐστι.

8. ΑΓΟ: τὸ πρῶτον, ὦ βέλτιστε, ποδαπὸς εἶ;

ΔΙΟΓΕΝΕΣ: παντοδαπός. ΑΓΟ: πῶς λέγεις;

ΔΙΟΓΕΝΕΣ: τοῦ κόσμου πολίτην ὁρᾷς.

ΑΓΟ: ζηλοῖς δὲ δὴ τίνα; ΔΙΟΓΕΝΕΣ: τὸν Ἡρακλέα.

ΑΓΟ: τί οὖν οὐχὶ καὶ λεοντῆν ἀμπέχῃ; τὸ μὲν γὰρ ξύλον ἔοικας αὐτῷ.

ἀμπέχω: to surround, cover
ἀπειλητικός, **-ή**, **-όν**: threatening
βέλτιστος, **-η**, **-ον**: best
δάκνω: to bite
διαίρω: to raise up, lift up
ἔοικα: to seem like + *dat.* (*perf.*)
ζηλόω: to emulate
Ἡρακλέης, **ὁ**: Heracles
κατηφής, **-ές**: with downcast eyes
κόσμος, **ὁ**: cosmos
λεοντῆ, **ἡ**: a lion's skin
ξύλον, **τό**: something wooden, a cudgel
ὀφρῦς, **-ύος**, **ἡ**: the eyebrow
παντοδαπός, **-ή**, **-όν**: of every kind, of every country
ποδαπός, **-ή**, **-όν**: from what country?
πολίτης, **-ου**, **ὁ**: a citizen
προσῆλθον: to approach (*aor.*)
σκυθρωπός, **-όν**: angry-looking, sullen
συσπάω: to draw together, contract
τιθασὸς, **-ον**: tame, domesticated
ὑλακτέω: to bark, bay, howl
ὑποβλέπω: to look up from under
χολώδης, **-ες**: bilious

ὑλακτήσῃ: aor. subj. after **δέδια**, "fear lest *he might bark*"
προσελθόντα: aor. part. circum. agreeing with **με**, "bark at me *once I have approached*"
δάκῃ γε: aor. subj. also after **δέδια**, "fear lest *he even bite* me"
διῆρται ... συνέσπακε: perf. of **δια-αίρω** and **συν-σπάω** in ind. stat., "see that he has *raised up* ... that he has *drawn together*" i.e. knit his eyebrows
ἀπειλητικόν τι καὶ χολῶδες: acc. adverbial, "in a somewhat threatening and bilious manner"
μὴ δέδιθι: perf. imper. of **δέδια**, "don't fear!"
ἀμπέχῃ: pres. mid. of **ἀμφι-έχω**: "why do you not *surround* yourself" i.e. wear on your body
ξύλον: acc. of respect, "resemble him *in the cudgel*" Heracles usually wore a lion's skin and carried a club

ΔΙΟΓΕΝΕΣ: *τουτί μοι λεοντῆ, τὸ τριβώνιον. στρατεύομαι δὲ ὥσπερ ἐκεῖνος ἐπὶ τὰς ἡδονάς, οὐ κελευστός, ἀλλὰ ἑκούσιος, ἐκκαθᾶραι τὸν βίον προαιρούμενος.*

9. ΑΓΟ: *εὖ γε τῆς προαιρέσεως. ἀλλὰ τί μάλιστα εἰδέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;*

ΔΙΟΓΕΝΕΣ: *ἐλευθερωτής εἰμι τῶν ἀνθρώπων καὶ ἰατρὸς τῶν παθῶν: τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι.*

ΑΓΟ: *εὖ γε, ὦ προφῆτα: ἢν δὲ πρίωμαί σε, τίνα με τὸν τρόπον διασκήσεις;*

ΔΙΟΓΕΝΕΣ: *πρῶτον μὲν παραλαβών σε καὶ ἀποδύσας τὴν τρυφὴν καὶ ἀπορίᾳ συγκατακλείσας τριβώνιον περιβαλῶ,*

ἀληθεία, ***ἡ***: truth
ἄνθρωπος, ***ὁ***: a human
ἀποδύνω: strip off
ἀπορία, ***ἡ***: resourcelessness, poverty
βούλομαι: to wish + *inf.*
διασκέω: to train
ἐκκαθαίρω: to clean out
ἑκούσιος, ***-ον***: willing, acting of free will
ἐλευθερωτής, ***-οῦ***, ***ὁ***: a liberator
ἐπριάμην: to buy (*aor.*)
ἡδονή, ***ἡ***: delight, pleasure
ἰατρός, ***ὁ***: one who heals, a physician
κελευστός, ***-ή***, ***-όν***: ordered, commanded
ὅλος, ***-η***, ***-ον***: whole, entire
πάθος, ***τό***: suffering
παραλαμβάνω: to receive from
παρρησία, ***ἡ***: freespokenness, openness
περιβάλλω: to throw round
προαίρεσις, ***-εως***, ***ἡ***: a choosing, preference
προαιρέω: to choose deliberately to + *inf.*
προφήτης, ***-ου***, ***ὁ***: a prophet, interpreter
στρατεύω: to serve as a soldier
συγκατακλείω: to enclose together with + *dat.*
τέχνη, ***ἡ***: art, skill
τριβώνιον, ***τὸ***: a short cloak
τρόπος, ***ὁ***: a turn, manner
τρυφή, ***ἡ***: softness, luxury
φημί: to declare, say

τουτί: = ***τουτό*** + decitic particle ***-ι***, "*this here* (on me) cloak"
ὥσπερ ἐκεῖνος: "like that one" i.e. like Heracles, who became a defender of virtue
ἐκκαθᾶραι: aor. inf. after ***προαιρούμενος***, "choosing *to clean out*"
εἰδέναι: aor. inf. in ind. stat., "say that you *know*"
φῶμεν: pres. subj. deliberative question, "what *could we say*?"
τὸ δὲ ὅλον: acc. adverbial, "completely"
εὖ γε: "well indeed!"
πρίωμαι: aor. subj. in future more vivid protasis, "If I buy you"
παραλαβών ... ἀποδύσας ... συγκατακλείσας: aor. part., "having received you ... having stripped off ...having imprisoned together with" + *dat.*
περιβαλῶ: fut., "I will put around"

Imperatives

Here is the regular conjugation of the present and first aorist illustrated with **λύω**

Number	Person	Present active	Present Middle / Passive	
Singular	2nd	**λῦε**	**λύου** (from **ε-σο**)	
	3rd	**λυέτω**	**λυέσθω**	
Plural	2nd	**λύετε**	**λύεσθε**	
	3rd	**λυόντων**	**λυέσθων**	
		Aorist active	Aorist middle	Aorist Passive
Singular	2nd	**λῦσον**	**λύσαι**	**λύθητι**
	3rd	**λυσάτω**	**λυσάσθω**	**λύθήτω**
Plural	2nd	**λύσατε**	**λύασθε**	**λύθητε**
	3rd	**λυάντων**	**λύάσθων**	**λυθέντων**

The imperatives of strong aorist verbs regularly take the same endings as the present: **λαβέ**, **λαβέτω**, **δότε**, **ἀνέλεσθε**, **ἐπιβαλέτω**, **ἰδοῦ**, **συνεπιλαβοῦ**, **ἀπόθανε**

For **-μι** verbs, the present usually lacks the thematic vowel: **διδότω**, **ἔστω**, **ἀπέστω** (but note **διάτιθει**).

Some **-μι** verbs show **-θι** or **-ς** for the 2 sing.: **κατάβηθι**, **ἀναμνήσθητι** (aor.); **ἴθι** (pres. of **εἶμι**), **ἴσθι** (pres. of **εἰμι**); **ἴσθι** (perf. of **οἶδα**), **δέδιθι** (perf.) **δὸς**, **κάθες**, **ἄφες**, **διάθες** (aor.)

The **perfect** imperative endings resemble the present:

μέμνησο, **ἐκκεκολάφθω**, **ἴστε** (from **οἶδα**), **καθείσθω** (from **κατα-ίημι**), **δέδιθι**, **ἀνεσπάσθω** (from **ἀνασπάω**), **ἀνιμήσθω** (from **ἀνιμημαι**)

Note the following additional variations:

χρῶ: 2. s. mid. pres. (from **χρά**-[σ]**ο**)

ἀπαγέτωσαν, **καθιζέτωσαν**, **ψηφοφορείτωσαν**: alternate 3 pl. pres.

βάλλεο:no contraction

δέχθε: aor. pass. 2 pl. (for **δέχθητε**)

ἀπόδυθι: aor. as as if from **ἀπό-δυμι**

εἶπατε: weak aorist endings on strong stem

περίμεινον, **ἀπόκριναι**, **ἀποκειράτω**: weak aorist endings with loss of **-σ-**

κατάβητον, **ἐστὸν**, **ἔπεσθον**: dual

μετὰ δὲ πονεῖν καὶ κάμνειν καταναγκάσω χαμαὶ καθεύδοντα καὶ ὕδωρ πίνοντα καὶ ὧν ἔτυχεν ἐμπιμπλάμενον, τὰ δὲ χρήματα, ἢν ἔχῃς, ἐμοὶ πειθόμενος εἰς τὴν θάλατταν φέρων ἐμβαλεῖς, γάμου δὲ ἀμελήσεις καὶ παίδων καὶ πατρίδος, καὶ πάντα σοι ταῦτα λῆρος ἔσται, καὶ τὴν πατρῴαν οἰκίαν ἀπολιπὼν ἢ τάφον οἰκήσεις ἢ πυργίον ἔρημον ἢ καὶ πίθον: ἡ πήρα δέ σοι θέρμων ἔσται μεστὴ καὶ ὀπισθογράφων

ἀμελέω: to have no care for + *gen.*
ἀπολείπω: to leave behind, abandon
γάμος, **ὁ**: a marriage
ἐμβάλλω: to throw in, put in
ἐμπίπλημι: to fill
ἐρῆμος, **-ον**: desolate, deserted
θάλαττα, **ἡ**: the sea
θέρμος, **ὁ**: a bean
καθεύδω: to lie down to sleep, sleep
κάμνω: to suffer hardships
καταναγκάζω: to compell to + *inf.*
λῆρος, **ὁ**: silly talk, nonsense, trumpery
μεστός, **-ή**, **-όν**: full of + *gen.*
οἰκέω: to inhabit, occupy
οἰκία, **ἡ**: a house, home
ὀπισθόγραφος, **-ον**: written on the back
παῖς, **παιδός**, **ὁ**: a child
πατρίς, **-ίδος**, **ἡ**: native land
πατρῷος, **-α**, **-ον**: paternal
πείθω: to prevail upon, persuade
πήρα, **ἡ**: a leathern pouch, a wallet
πίθος: a wine-jar
πίνω: to drink
πονέω: to work hard
πυργίον, **τό**: a tower
τάφος, **ὁ**: a tomb
τυγχάνω: to happen upon
ὕδωρ, **τό**: water
φέρω: to bear, bring
χαμαί: (*adv.*) on the ground
χρῆμα, **-ατος**, **τό**: property, money

καθεύδοντα ... πίνοντα: pres. part. instrumental. agreeing with **σε**, "compell you *by sleeping ... drinking*"
ὧν ἔτυχεν: "filling with *whatever happens* (to be)" i.e. happens to be on hand
ἐμπιμπλάμενον: pres. part. mid. also agreeing with **σε**, "by filling yourself with" + *gen.*
τὰ δὲ χρήματα: acc. of respect, "and as for money"
ἔχῃς: pres. subj. in future more vivid protasis, "if you have any"
ἐμοὶ: dat. of agent with passive participle, "persuaded *by me*"
ἐμβαλεῖς: fut., "you will throw it in"
λῆρος: nom. pred., "all will be *nonsense*"
ἀπολιπὼν: aor. part. of **ἀπο-λείπω**, "*having abandoned* his fatherland"
οἰκήσεις: fut., "*you will inhabit* a tomb"
ἢ καὶ πίθον: "or even a wine-jar" this is where Diogenes famously made his home
ὀπισθογράφων βιβλίων: gen., "full of *books written on both sides*"

βιβλίων: καὶ οὕτως ἔχων εὐδαιμονέστερος εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἢν μαστιγοῖ δέ τις ἢ στρεβλοῖ, τούτων οὐδὲν ἀνιαρὸν ἡγήσῃ.

ΑΓΟ: *πῶς τοῦτο φὴς τὸ μὴ ἀλγεῖν μαστιγούμενον; οὐ γὰρ χελώνης ἢ καράβου τὸ δέρμα περιβέβλημαι.*

ΔΙΟΓΕΝΕΣ: *τὸ Εὐριπίδειον ἐκεῖνο ζηλώσεις μικρὸν ἐναλλάξας.*

ΑΓΟ: *τὸ ποῖον;*

10. ΔΙΟΓΕΝΕΣ: *ἡ φρήν σοι ἀλγήσει, ἡ δὲ γλῶσσα ἔσται ἀνάλγητος. ἃ δὲ μάλιστα δεῖ προσεῖναι, ταῦτά ἐστιν:*

ἀλγέω: to feel bodily pain, suffer
ἀνάλγητος, ***-ον***: without pain
ἀνιαρός, ***-ά***, ***-όν***: grievous, troublesome
βασιλεύς, ***-έως***, ***ὁ***: a king, chief
βιβλίον, ***τό***: a paper, scroll
γλῶσσα, ***-ης***, ***ἡ***: the tongue
δέρμα, ***-ατος***, ***τό***: the skin, hide
ἐναλλάττω: to exchange, revise
εὐδαιμονέστερος, ***-η***, ***-ον***: more blessed
ζηλόω: to rival, emulate
ἡγέομαι: to think
κάραβος, ***-ο***: the stag-beetle
μαστιγόω: to whip, flog
μικρός, ***-ά***, ***-όν***: small, little
περιβάλλω: to throw round
ποῖος, ***-α***, ***-ον***: of what sort?
πρόσειμι: to be at hand, possess
στρεβλόω: to torture
φρήν, ***φρενός***, ***ἡ***: the mind
χελώνη, ***ἡ***: a tortoise

οὕτως ἔχων: "and being such"

φήσεις: fut., "you will claim to be"

τοῦ μεγάλου βασιλέως: gen. of comparison after ***εὐδαιμονέστερος***, "more blessed than *the great king*" i.e. the king of Persia

μαστιγοῖ ... στρεβλοῖ: pres. opt. in future less vivid protasis, "if someone *were to flog* you ... *were to torture* you"

οὐδὲν: acc. of extent, "troublesome *not at all*"

τὸ μὴ ἀλγεῖν: pres. inf. articular in apposition to ***τοῦτο***, "what do you mean by this, namely, *the* (me) *not feeling pain*"

μαστιγούμενον: pres. part. pass. concessive. agreeing with the subject of ***ἀλγεῖν***, "me *although being flogged* not feeling pain"

περιβέβλημαι: perf. mid. of ***περι-βάλλω***, "I have (not) *put around myself*"

τὸ Εὐριπίδειον ἐκεῖνο: "that Euripidean line" *Hippolytus* 612: ***ἡ γλῶσσ' ὀμώχ'***, ***ἡ δὲ φρὴν ἀνώμοτος*** ("my tongue swore, but not my mind")

μικρὸν: acc. of extent, "by a little"

ἐναλλάξας: aor. part. of ***ἐν-αλλάττω***, "*having changed* by a little"

προσεῖναι: pres. inf. of ***πρόσ-ειμι*** after ***δεῖ***, "what is necessary *to possess*"

ἰταμὸν χρὴ εἶναι καὶ θρασὺν καὶ λοιδορεῖσθαι πᾶσιν ἑξῆς καὶ βασιλεῦσι καὶ ἰδιώταις: οὕτω γὰρ ἀποβλέψονταί σε καὶ ἀνδρεῖον ὑπολήψονται. βάρβαρος δὲ ἡ φωνὴ ἔστω καὶ ἀπηχὲς τὸ φθέγμα καὶ ἀτεχνῶς ὅμοιον κυνί, καὶ πρόσωπον δὲ ἐντεταμένον καὶ βάδισμα τοιούτῳ προσώπῳ πρέπον, καὶ ὅλως θηριώδη τὰ πάντα καὶ ἄγρια. αἰδὼς δὲ καὶ ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριᾶν ἀπόξυσον τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυανθρωπότατα τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνος καὶ ἀκοινώνητος

ἄγριος, ***-α***, ***-ον***: wild
αἰδώς, ***-όος***, ***-οῦς***: a sense of shame
ἀκοινώνητος, ***-ον***: uncommunal
ἀνδρεῖος, ***-α***, ***-ον***: manly, masculine
ἄπειμι: to be away, be apart
ἀπηχής, ***-ές***: discordant, ill-sounding
ἀποβλέπω: to look away from
ἀποξύω: to strip X (*acc.*) off Y (*gen.*)
ἀτεχνῶς: artlessly
βάδισμα, ***-ατος***, ***τό***: walk, gait
βάρβαρος, ***-ον***: barbarous
βασιλεύς, ***-έως***, ***ὁ***: a king, chief
διώκω: to pursue, seek out
ἐντείνω: to stretch or strain tight
ἑξῆς: (*adv.*) one after another
ἐπιείκεια, ***ἡ***: reasonableness, fairness
ἐρυθριάω: to be apt to blush
θηριώδης, ***-ες***: bestial
θρασύς, ***-εῖα***, ***-ύ***: bold, spirited
ἰδιώτης, ***-ου***, ***ὁ***: a private person, commoner
ἵστημι: to make to stand
ἰταμός, ***-ή***, ***-όν***: reckless
κύων, ***κυνός***, ***ὁ***: a dog
λοιδορέω: to abuse, revile + *dat.*
μετριότης, ***-ητος***, ***ἡ***: moderation
μόνος, ***-η***, ***-ον***: alone, solitary
ὅλως: (*adv.*) wholely, entirely
ὅμοιος, ***-α***, ***-ον***: like, resembling + *dat.*
παντελῶς: completely, entirely
πολυανθρωπότατος, ***-ον***: most populous
πρέπω: to be befitting, resemble + *dat.*
πρόσωπον, ***τό***: the face, countenance
ὑπολαμβάνω: to suppose
φθέγμα, ***-ατος***: the sound of the voice
φωνή, ***ἡ***: a sound, speech
χρή: it necessary + *inf.*
χωρίον, ***τό***: a place, district

ἀποβλέψονται: fut., "they will regard you" i.e. by looking away from everything else
ἀνδρεῖον: acc. pred., "suppose you (to be) *manly*"
ὑπολήψονται: fut. of ***ὑπολαμβάνω***, "they will suppose"
ἔστω: pres. imper. 3 sing., "*let your speech be* barbarous!"
ἐντεταμένον: perf. part. pred. of ***ἐντείνω***, "let your face be *stretched taut*!"
πρέπον: pres. part. pred., "let your walk *resemble*"
ἀπέστω: pres. imper. 3 sing., "let shame *be apart*!"
τὸ ἐρυθριᾶν: pres. inf. articular, "the blushing" i.e. a sense of shame
ἀπόξυσον: aor. imper., "strip away from!" + *gen.*

εἶναι θέλε μὴ φίλον, μὴ ξένον προσιέμενος: κατάλυσις γὰρ τὰ τοιαῦτα τῆς ἀρχῆς. ἐν ὄψει δὲ πάντων, ἃ μηδὲ ἰδίᾳ ποιήσειεν ἄν τις, θαρρῶν ποίει, καὶ τῶν ἀφροδισίων αἱροῦ τὰ γελοιότερα, καὶ τέλος, ἤν σοι δοκῇ, πολύποδα ὠμὸν ἢ σηπίαν φαγὼν ἀπόθανε. ταύτην σοι τὴν εὐδαιμονίαν προξενοῦμεν.

11. ΑΓΟ: ἄπαγε: μιαρὰ γὰρ καὶ οὐκ ἀνθρώπινα λέγεις.

ΔΙΟΓΕΝΕΣ: ἀλλὰ ῥᾷστά γε, ὦ οὗτος, καὶ πᾶσιν εὐχερῆ

αἱρέομαι: to choose for oneself
ἀνθρώπινος, **-η**, **-ον**: human
ἀπάγω: to lead away, carry off
ἀποθνήσκω: to die
ἀρχή, **ἡ**: a rule, empire
ἀφροδίσιος, **-ον**: belonging to Aphrodite, sexual
γελοιότερος, **-α**, **-ον**: more laughable
δοκέω: to seem good to + *dat.*
εὐδαιμονία, **ἡ**: prosperity, happiness
εὐχερής, **-ές**: easily handled
ἔφαγον: to eat (*aor.*)
θαρρέω: to be of good courage
θέλω: to wish to + *inf.*
ἰδίᾳ: (*adv.*) privately
κατάλυσις, **-εως**, **ἡ**: a dissolving, dissolution
μιαρός, **-ά**, **-όν**: stained, foul
ξένος, **ὁ**: a foreigner, stranger
ὄψις, **-εως**, **ἡ**: look, sight
ποιέω: to make
πολύπους, **-ποδος**, **ὁ**: an octopus
προξενέω: to arrange, manage X (*acc.*) for Y (*dat.*)
προσίημι: to let come to, accept
ῥᾷστος, **-η**, **-ον**: very easy
σηπία, **ἡ**: the cuttle-fish
τέλος, **-εος**, **τό**: the completion
φίλος, **ὁ**: a frind
ὠμός, **-ή**, **-όν**: raw, uncooked

προσιέμενος: pres. part. of **προσ-ίημι**, "*accepting* not friend nor stranger"
κατάλυσις: nom. pred., "such things are *the dissolution*"
τῆς ἀρχῆς: "dissolution *of the empire*" i.e. of self-control, which according to Soics was compromised by human company
ἐν ὄψει δὲ πάντων: "in the sight of all"
ποιήσειεν: aor. opt. pot., "what no one *would do*"
θαρρῶν: pres. part. expressing manner, "do *boldly!*"
τῶν ἀφροδισίων: gen. partitive, "more laughable (parts) *of sexual matters*" i.e. more ridiculous ways of satisfying desire
αἱροῦ: pres. imper. mid, "choose for yourself!"
τέλος: acc. adverbial, "finally"
φαγὼν ἀπόθανε: aor. part. + imper., "having eaten, die!" i.e. eat and die!
προξενοῦμεν: fut., "*we will arrange* for you"
ἀλλὰ ῥᾷστά γε: "but even so very easy"
ὦ οὗτος: voc., "you there!" i.e. my good fellow

μετελθεῖν: οὐ γάρ σοι δεήσει παιδείας καὶ λόγων καὶ λήρων, ἀλλ' ἐπίτομος αὕτη σοι πρὸς δόξαν ἡ ὁδός: κἂν ἰδιώτης ᾖς, ἤτοι σκυτοδέψης ἢ ταριχοπώλης ἢ τέκτων ἢ τραπεζίτης, οὐδέν σε κωλύσει θαυμαστὸν εἶναι, ἢν μόνον ἡ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ λοιδορεῖσθαι καλῶς ἐκμάθῃς.

ΑΓΟ: *πρὸς ταῦτα μὲν οὐ δέομαί σου. ναύτης δ' ἂν ἴσως ἢ κηπουρὸς ἐν καιρῷ γένοιο, καὶ ταῦτα, ἢν ἐθέλῃ σε ἀποδόσθαι οὑτοσὶ τὸ μέγιστον δύ' ὀβολῶν.*

ἀναίδεια: shamelessness, impudence
ἀποδίδωμι: to exchange, sell
γίγνομαι: to become
δέομαι: to have need of + *gen.*
δόξα, **ἡ**: fame, renown
ἐθέλω: to will, wish, purpose
ἐκμανθάνω: to learn thoroughly
ἐπίτομος, **-ον**: cut off
ἤτοι: now surely, truly, verily
θαυμαστός, **-ή**, **-όν**: wonderful, marvellous
θράσος, **τό**: courage, boldness
ἰδιώτης, **-ου**, **ὁ**: a private person, commoner
καιρός, **ὁ**: due measure, due time
καλῶς: (*adv.*) well
κηπουρός, **ὁ**: a gardener
κωλύω: to, hinder, prevent
λῆρος, **ὁ**: silly talk, buffonery
λόγος, **ὁ**: a word, speech
λοιδορέω: to abuse, revile
μετηῆθον: to follow (*aor.*)
ναύτης, **-ου**, **ὁ**: a sailor
ὀβολός, **ὁ**: an obol
ὁδός, **ἡ**: a way, path
παιδεία, **ἡ**: education
πάρειμι: to be present
σκυτοδέψης, **-ου**, **ὁ**: a leather-dresser
ταριχοπώλης: a fish-monger
τέκτων, **-ονος**, **ὁ**: a carpenter
τραπεζίτης, **-ου**, **ὁ**: a banker

μετελθεῖν: aor. inf. epexegetic after **εὐχερῆ**, "easy *to follow*"
παιδείας: gen. after **δεήσει**, "there will be no need *of education*"
ἐπίτομος: nom pred., "this path is *cut off*" i.e. is a short cut to fame
ἦς: pres. subj. of **εἰμι** in future more vivid protasis, "even *if you are* a commoner"
εἶναι: pres. inf. after **κωλύσει**, "nothing will prevent you *from being*"
παρῇ: pres. subj. of **πάρ-ειμι** also in future more vivid protasis, "if only shamelessness *is present*"
ἐκμάθῃς: pres. subj. of **ἐκ-μανθάνω** also in future more vivid protasis, "if only you *learn thoroughly*" + *inf.*
γένοιο: aor. opt. pot., "you might become"
καὶ ταῦτα: adding an additional circumstance or condition, "*and even so* only if he wishes"
ἐθέλῃ: pres. subj. in future more vivid protasis, "if this one *wishes*"
ἀποδόσθαι: aor. inf. mid. of **ἀπο-δίδωμι** after **ἐθέλῃ**, "wishes *to sell* you"
τὸ μέγιστον: acc. of extent, "at the most" i.e. no higher
δύ' ὀβολῶν: gen. of price, "for two obols" the smallest amount paid for any lifestyle

ΕΡΜΗΣ: *ἔχε λαβών: καὶ γὰρ ἄσμενοι ἀπαλλαξόμεθα ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ἅπαντας ἁπαξαπλῶς ὑβρίζοντος καὶ ἀγορεύοντος κακῶς.*

12. ΖΕΥΣ: *ἄλλον κάλει τὸν Κυρηναῖον, τὸν ἐν τῇ πορφυρίδι, τὸν ἐστεφανωμένον.*

ΕΡΜΗΣ: *ἄγε δή, πρόσεχε πᾶς: πολυτελὲς τὸ χρῆμα καὶ πλουσίων δεόμενον. βίος οὗτος ἥδιστος, βίος τρισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς; τίς ὠνεῖται τὸν ἁβρότατον;*

ΑΓΟ: *ἐλθὲ σὺ καὶ λέγε ἅπερ εἰδὼς τυγχάνεις: ὠνήσομαι γάρ σε, ἢν ὠφέλιμος ᾖς.*

ἁβρότατος, ***-η***, ***-ον***: most delicate, graceful
ἀγορεύω: to harangue
ἀπαλλάττω: to set free, release + *gen.*
ἁπαξαπλῶς: (*adv.*) generally
ἄσμενος, ***-η***, ***-ον***: well-pleased, glad
βοάω: to cry aloud, to shout
ἐνοχλέω: to trouble, disquiet, annoy
ἐπιθυμέω: to desire + *gen.*
ἥδιστος, ***-η***, ***-ον***: sweetest
κακῶς: (*adv.*) badly
λαμβάνω: to take
πλούσιος, ***-α***, ***-ον***: rich, wealthy, opulent
πολυτελής, ***-ές***: very expensive
πορφυρίς, ***-ίδος***, ***ἡ***: a purple garment
προσέχω: to hold to, pay attention
στεφανόω: to crown
τρισμακάριστος, ***-η***, ***-ον***: thrice-blessed
τρυφή, ***ἡ***: softness, luxury
τυγχάνω: to happen to + *part.*
ὑβρίζω: to insult, run riot
χρῆμα, ***-ατος***: a commodity
ὠφέλιμος, ***-ον***: helping, useful

ἔχε λαβών: imper. + aor. part., "take and have!"

ἐνοχλοῦντος ... ἀγορεύοντος: pres. part. gen. agreeing with ***αὐτοῦ***, "release him *being annoying, shouting*, etc."

τὸν Κυρηναῖον: the Cyrenaic school of hedonistic philosophy was a forerunner of Epicureanism, so-named after its founder Aristippus of Cyrene

ἐστεφανωμένον: perf. part. attrib., "the garlanded one" a sign of partying

ἄγε δή: "come then!"

πᾶς: voc., "pay attention *everyone*!"

δεόμενον: pres. part., "expensive and *requiring* wealth"

εἰδὼς: perf. part. supplementary after ***τυγχάνεις***, "what you happen *to know*"

ᾖς: pres. subj. of ***εἰμι*** in future more vivid protasis, "if *you are* useful"

> Greek often uses an aorist participle with an imperative where English would use two imperatives. The most famous example is the two word taunt by Leonides to Xerxes at Thermopylae: ***μολὼν λαβέ***: literally, "having come, take it!" but better translated, "come and get it!"

ΕΡΜΗΣ: *μὴ ἐνόχλει αὐτόν, ὦ βέλτιστε, μηδὲ ἀνάκρινε: μεθύει γάρ. ὥστε οὐκ ἂν ἀποκρίναιτό σοι, τὴν γλῶτταν, ὡς ὁρᾷς, διολισθάνων.*

ΑΓΟ: *καὶ τίς ἂν εὖ φρονῶν πρίαιτο διεφθαρμένον οὕτω καὶ ἀκόλαστον ἀνδράποδον; ὅσον δὲ καὶ ἀποπνεῖ μύρων, ὡς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. ἀλλὰ κἂν σύ γε, ὦ Ἑρμῆ, λέγε ὁποῖα πρόσεστιν αὐτῷ καὶ ἃ μετιὼν τυγχάνει.*

ἀκόλαστος, ***-ον***: licentious, intemperate
ἀνακρίνω: to examine closely
ἀνδράποδον, ***τό***: a captive
ἀποκρίνομαι: to answer
ἀποπνέω: to smell (bad), reek
βαδίζω: to walk
γλῶσσα, ***-ης***, ***ἡ***: the tongue
διαφθείρω: to destroy utterly
διολισθάνω: to slip
ἐνοχλέω: to trouble, annoy
ἐπριάμην: to buy (*aor.*)
μεθύω: to be drunken with wine
μέτειμι: to go after, follow
μύρον, ***τό***: unguent, perfume
ὁποῖος, ***-α***, ***-ον***: of what sort?
ὅσος, ***-η***, ***-ον***: how much
παράφορον: (*adv.*) borne aside, staggering
πρόσειμι: to belong to + *dat.*
σφαλερὸν: (*adv.*) stumbling
τυγχάνω: to happen to + *inf.*
φρονέω: be wise, prudent
ὥστε: and so

ἀποκρίναιτο: aor. opt. pot. in result clause, "and so he would (not) be able to answer"
διολισθάνων: pres. part., "*slipping* with respect to his tongue" i.e. to slur words
εὖ φρονῶν: pres. part., "thinking straight" i.e. in his right mind
πρίαιτο: aor. opt. pot., "who would buy?"
διεφθαρμένον: perf. part. pass. of ***διαφθείρω***, "(him) having been corrupted"
μύρων: gen. pl. after ***ἀπο-πνεῖ***, "he gives off an odor *of perfume*"
ἀλλὰ κἂν (=***καὶ ἄν***): "but even if (he cannot speak)"
σύ γε: "*you at least* speak" i.e. on behalf of the Cyrenaic
μετιὼν: pres. part. supplementary of ***μέτα-εἶμι*** after ***τυγχάνει***, "say what things he happens *to pursue*"

Aristippus of Cyrene (c. 435 – c. 356) was a hedonistic Greek philosopher and the founder of the Cyrenaic school of philosophy. He was a pupil of Socrates, but adopted a very different philosophical outlook, teaching that the goal of life was to seek pleasure by adapting circumstances to oneself and by maintaining proper control over both adversity and prosperity.

ΕΡΜΗΣ: *τὸ μὲν ὅλον, συμβιῶναι δεξιὸς καὶ συμπιεῖν ἱκανὸς καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἐρῶντι καὶ ἀσώτῳ δεσπότῃ: τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὀψοποιὸς ἐμπειρότατος, καὶ ὅλως σοφιστὴς ἡδυπαθείας.*

ἄσωτος, ***-ον***: profligate
αὐλητρίς, ***-ίδος***, ***ἡ***: a flute-girl
δεξιός, ***-ά***, ***-όν***: on the right side, courteous
δεσπότης, ***-ου***: a master, lord
ἐμπειρότατος, ***-ον***: most experienced
ἐπιστήμων, ***-ον***: expert in + *gen.*
ἐπιτήδειος, ***-α***, ***-ον***: suitable, convenient
ἐράω: to love
ἡδυπάθεια, ***-ειας***, ***ἡ***: pleasant living, luxury
ἱκανός, ***-η***, ***-ον***: becoming, befitting
κωμάζω: to go in a revel with + *dat.*
ὅλως: (*adv.*) generally
ὀψοποιός, ***ὁ***: a cook
πέμμα, ***-ατος***, ***τό***: cakes, sweets
σοφιστής, ***-οῦ***, ***ὁ***: an adept, expert
συμβιόω: to live with
συμπίνω: to drink together, join in a drinking bout

τὸ μὲν ὅλον ... τὰ ἄλλα δὲ: acc. of respect, "while on the whole ... in other things in addition"
συμβιῶναι: pres. inf. epexegetic after ***δεξιὸς***, "courteous *to live with*"
συμπιεῖν: aor. inf. epexegetic after ***ἱκανὸς***, "becoming *to drink with*"
κωμάσαι: aor. inf. epexegetic after ***ἐπιτήδειος***, "suitable *to go in a revel* with a master"
μετὰ αὐλητρίδος: "in the company of a flute-girl"
ἐρῶντι: pres. part. dat., "with a master *who is in love*"

Participles: General Principles

Participles fall into three broad classes of use, with many other distinctions:

1. Attributive participles modify a noun or pronoun like other adjectives. They can occur with an article in the attributive position or with no article:

   πάρεχε σεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις: "prepare yourself to examine carefully *those gathering*"

2. Circumstantial participles are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance. Circumstantial participles can occur in the genitive absolute construction. For more examples, see p. 81.

3. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

   λέγε ἅπερ εἰδὼς τυγχάνεις: "say what you happen *to know*"

The participial form of indirect statement after verbs of showing and perceiving is a special class of supplementary participles.

ἐπαιδεύθη μὲν οὖν Ἀθήνησιν, ἐδούλευσε δὲ καὶ περὶ Σικελίαν τοῖς τυράννοις καὶ σφόδρα εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἁπάντων καταφρονεῖν, ἅπασι χρῆσθαι, πανταχόθεν ἐρανίζεσθαι τὴν ἡδονήν.

ΑΓΟ: ὥρα σοι ἄλλον περιβλέπειν τῶν πλουσίων τούτων καὶ πολυχρημάτων: ἐγὼ μὲν γὰρ οὐκ ἐπιτήδειος ἱλαρὸν ὠνεῖσθαι βίον.

ΕΡΜΗΣ: ἄπρατος ἔοικεν ἡμῖν οὗτος, ὦ Ζεῦ, μένειν.

ἅπας, **ἅπασα**, **ἅπαν**: quite all, the whole
ἄπρατος, **-ον**: unsold, unsellable
δουλεύω: to be a slave, serve
ἔοικα: to seem good to + *inf.* (*perf.*)
ἐπιτήδειος, **-α**, **-ον**: prepared to + *inf.*
ἐρανίζομαι: to collect for oneself
εὐδοκιμέω: to be honoured
ἡδονή, **ἡ**: delight, enjoyment, pleasure
ἱλαρός, **-ά**, **-όν**: cheerful, gay, merry, joyous
καταφρονέω: to despise + *gen.*
κεφάλαιον, **τό**: the chief thing
μένω: to remain
παιδεύω: to bring up or rear a child
πανταχόθεν: (*adv.*) from all places
περιβλέπω: to look round about
πλούσιος, **-α**, **-ον**: rich, wealthy, opulent
πολυχρήματος, **-ον**: very wealthy
προαίρεσις, **-εως**, **ἡ**: a choosing, predelection
Σικελία, **-ου**, **ἡ**: Sicily
σφόδρα: (*adv.*) very, very much
τύραννος, **ὁ**: an absolute sovereign, tyrant
χράομαι: to make use of + *dat.*
ὠνέομαι: to buy, purchase
ὥρα, **ἡ**: a season, time

ἐπαιδεύθη: aor. pass., "*he was educated* in Athens"

τοῖς τυράννοις: dat. of advantage, "he served *the tyrants* in Sicily" Dionysus I and II of Syracuse

καταφρονεῖν ... **χρῆσθαι** ... **ἐρανίζεσθαι**: pres. inf. epexegetic after **κεφάλαιον**, "the chief thing is *to despise* etc."

περιβλέπειν: pres. inf. after **ὥρα**, "it is time for you *to look around*" i.e. to seek someone else

ἄπρατος: nom. pred. after **μένειν**, "to remain *unsold*"

Heraclitus and Democritus

Heraclitus of Ephesus (fl. 500 BCE) was famous for his paradoxical philosophy, and his use of wordplay and cryptic utterances earned him the epithet "the obscure." He was considered a misanthrope and became known as "the weeping philosopher" in contrast to **Democritus of Abdera**, who was known as "the laughing philosopher." Democritus (460 -320) is best known for his theory of atoms. Both figures speak Ionic Greek.

ΖΕΥΣ: *μετάστησον: ἄλλον παράγε: μᾶλλον δὲ τὼ δύο τούτω, τὸν γελῶντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα τὸν ἐξ Ἐφέσου: ἅμα γὰρ αὐτὼ πεπρᾶσθαι βούλομαι.*

ΕΡΜΗΣ: *κατάβητον ἐς τὸ μέσον. τὼ ἀρίστω βίω πωλῶ, τὼ σοφωτάτω πάντων ἀποκηρύττομεν.*

ΑΓΟ: *ὦ Ζεῦ τῆς ἐναντιότητος. ὁ μὲν οὐ διαλείπει γελῶν, ὁ δέ τινα ἔοικε πενθεῖν: δακρύει γοῦν τὸ παράπαν. τί ταῦτα, ὦ οὗτος; τί γελᾷς;*

ΔΕΜΟΚΡΙΤΟΣ: *ἐρωτᾷς; ὅτι μοι γελοῖα πάντα δοκέει τὰ πρήγματα ὑμέων καὶ αὐτοὶ ὑμέες.*

ΑΓΟ: *πῶς λέγεις; καταγελᾷς ἡμῶν ἁπάντων καὶ παρ' οὐδὲν τίθεσαι τὰ ἡμέτερα πράγματα;*

Ἀβδηρόθεν: (*adv.*) from Abdera
ἅμα: (*adv.*) together
ἀποκηρύττω: to sell by auction
γελάω: to laugh
γέλοιος, **-α**, **-ον**: causing laughter
γοῦν: at least then, at any rate, any way
δακρύω: to weep, shed tears
διαλείπω: to leave off + *part.*
ἐναντιότης, **-ητος**, **ἡ**: a contrast, opposition
ἐρωτάω: to ask
Ἔφεσος, **ἡ**: Ephesus
ἡμέτερος, **-α**, **-ον**: our
καταβαίνω: to step down, go or come down
καταγελάω: to laugh at, mock + *gen.*
κλάω: to weep, lament, wail
μεθίστημι: to cause to change place
μέσος, **-η**, **-ον**: in the middle
παράγω: to lead by or past
παράπαν: (*adv.*) altogether, absolutely
πενθέω: to lament, mourn for
πιπράσκω: to sell
πρᾶγμα, **-ατος**, **τό**: a matter, business
σοφώτατος, **-ή**, **-όν**: most wise
τίθημι: to set, put, place

μετάστησον: aor. imper. transitive of ***μετα-ίστημι***, "make him move!" i.e. remove him
μᾶλλον δὲ: "but rather" used to correct or modify a statement
τὼ δύο τούτω: acc. dual, "those two there"
τὸν γελῶντα ... τὸν κλάοντα: pres. part. attrib., "the laughing one ... the crying one" (the latter from the old Attic form of ***κλαίω***)
πεπρᾶσθαι: perf. inf. after ***βούλομαι***, "I wish *to sell* them"
κατάβητον: aor. imper. dual, "you two step down!"
τὼ ἀρίστω βίω: acc. dual, "I am selling *the two best lives*"
τὸ παράπαν: adverbial, "continuously"
γελοῖα: nom. pred. after ***δοκέει***, "because all seem *laughable*"
ὑμέων (=***ὑμῶν***) ***καὶ αὐτοὶ ὑμέες*** (=***ὑμεῖς***): "your business and you yourselves"
παρὰ οὐδὲν: "you place *alongside nothing*" i.e. make comparable to nothing

ΔΕΜΟ: *ὧδε ἔχει: σπουδαῖον γὰρ ἐν αὐτέοισιν οὐδέν, κενεὰ δὲ πάντα καὶ ἀτόμων φορὴ καὶ ἀπειρίη.*

14. ΑΓΟ: *οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ ἄπειρος. ὦ τῆς ὕβρεως, οὐ παύσῃ γελῶν; σὺ δὲ τί κλάεις, ὦ βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον σοὶ προσλαλεῖν.*

ἀληθῶς: (*adv.*) truly
ἀπειρίη, ***ἡ***: infinity
ἄπειρος, ***-ον***: boundless, infinite
ἄτομος, ***-ον***: uncut, undivided
γελάω: to laugh
καλλίων, ***κάλλιον***: better
κενεός, ***-ή***, ***-όν***: empty
κενός, ***-ή***, ***-όν***: empty
οἶμαι: to suppose, think, deem, imagine
οὐδείς: and not one
παύομαι: to cease + *part.*
προσλαλέω: to talk to, address + *dat.*
σπουδαῖος, ***-α***, ***-ον***: earnest, serious
ὕβρις, ***-εως***, ***ἡ***: wantonness, insolence
φορὴ, ***ἡ***: a being borne along
ὧδε: (*adv.*) in this wise, so, thus

ὧδε ἔχει: "it stands thus" i.e. exactly so
ἐν αὐτέοισιν: (Ionic for ***αὐτοίς***) "nothing *among them*"
ἀτόμων φορὴ: "the drift of atoms" the main motion of the universe according to Democritus
οὐ μὲν οὖν, ***ἀλλὰ σὺ***: "not at all (as you say), but rather you"
ὦ τῆς ὕβρεως: gen. of exclamation, "O what insolence!"
σὺ δὲ: "but you there!" now addressing Heraclitus
προσλαλεῖν: pres. inf. epexegetic after ***κάλλιον***, "better *to address* you"

Translating aorist Participles

The aorist participle in Greek is quite common, but English often has no way to indicate simple time with a participle. Thus our "translationese" versions of aorist participles will often sound like perfect participles:

πρῶτον μὲν παραλαβών σε καὶ ἀποδύσας τὴν τρυφὴν καὶ ἀπορίᾳ συγκατακλείσας τριβώνιον περιβαλῶ:

"first, *having taken you aside* and *having stripped off* your luxury and *having enclosed* you with povery, I will dress you in a cloak "

More idiomatic in these cases would be to change the participles to indicatives:

"First I will take you aside, strip off your luxury, enclose you with poverty and then dress you in a cloak."

But our "translationese" version will indicate the syntactic relations more clearly.

ΗΡΑΚΕΙΤΟΣ: *ἡγέομαι γάρ, ὦ ξεῖνε, τὰ ἀνθρωπήϊα πρήγματα ὀϊζυρὰ καὶ δακρυώδεα καὶ οὐδὲν αὐτέων ὅ τι μὴ ἐπικήριον: τὸ δὴ οἰκτείρω τε σφέας καὶ ὀδύρομαι, καὶ τὰ μὲν παρεόντα οὐ δοκέω μεγάλα, τὰ δὲ ὑστέρῳ χρόνῳ ἐσόμενα πάμπαν ἀνιηρά, λέγω δὲ τὰς ἐκπυρώσιας καὶ τὴν τοῦ ὅλου συμφορήν: ταῦτα ὀδύρομαι καὶ ὅτι ἔμπεδον οὐδέν, ἀλλ' ὅκως ἐς κυκεῶνα τὰ πάντα συνειλέονται καί ἐστι τὠυτὸ τέρψις ἀτερψίη, γνῶσις ἀγνωσίη, μέγα μικρόν, ἄνω κάτω περιχωρέοντα καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιῇ.*

ἀγνωσία, ***ἡ***: ignorance
αἰών, ***-ῶνος***, ***ὁ***: age, time
ἀμείβω: to change
ἀνθρώπειος, ***-α***, ***-ον***: human
ἀνιηρός, ***-ή***, ***-όν***: grievous, troublesome
ἄνω: (*adv.*) upwards
ἀτερψίη, ***ἡ***: unpleasantness
γνῶσις, ***-εως***, ***ἡ***: a judicial inquiry
δακρυώδης, ***-ες***: lamentable
δοκέω: to consider (to be)
ἐκπύρωσις, ***-εως***, ***ἡ***: a conflagration
ἔμπεδος, ***-ον***: firm-set, steadfast
ἐπικήριος, ***-ον***: foredoomed
ἡγέομαι: to consider
κάτω: (*adv.*) down, downwards
κυκεών, ***-ῶνος***, ***ὁ***: a mixture
μέγας, ***μέγαλα***, ***μέγα***: large
μικρός, ***-ά***, ***-όν***: small, little
ξεῖνος, ***ὁ***: a foreigner
ὀδύρομαι: to lament, bewail
ὀϊζυρός, ***-α***, ***-ον***: miserable
οἰκτείρω: to weep for
ὅκως: = ***ὅπως***
παιδιή, ***ἡ***: a child's game
πάμπαν: (*adv.*) quite, wholly, altogether
πάρειμι: to be present
περιχωρέω: to go round
συμφορά, ***ἡ***: a disaster, collapse
συνειλέω: to crowd together
τέρψις, ***ἡ***: enjoyment, delight
ὕστερος: latter, last
χρόνος, ***ὁ***: time

ὀϊζυρὰ καὶ δακρυώδεα: acc. pl. neut. pred., "I consider them *lamentable and miserable*"

τὰ μὲν παρεόντα: "while the present problems"

ἐσόμενα: fut. part. of ***εἰμι***, "the problems *to come*"

τὰς ἐκπυρώσιας: "the conflagrations" the Stoic idea that there was a periodic conflagration of the universe was attributed by them to Heraclitus

ταῦτα: neut. pl. acc. expanded by subsequent clause, "I lament *these things*, namely that..."

ἐς κυκεῶνα: "crowded *into a mixture*"

τέρψις ἀτερψίη: the first in a series of opposites that are "mixed together." The unity of opposites was a tenant of Heraclitus. Another is the idea that "all is in flux" (***πάντα χορεῖ*** or ***πάντα ῥεῖ***) and permanence is an illusion.

ἐν τῇ τοῦ αἰῶνος παιδιῇ: "in the game of time" i.e. without purpose, as opposed to according to a divine plan. See following note.

ΑΓΟ: *τί γὰρ ὁ αἰὼν ἐστι;*

ΗΡΑΚ: *παῖς παίζων, πεσσεύων, διαφερόμενος, συμφερόμενος.*

ΑΓΟ: *τί δὲ ἄνθρωποι;* ΗΡΑΚ: *θεοὶ θνητοί.*

ΑΓΟ: *τί δὲ θεοί;* ΗΡΑΚ: *ἄνθρωποι ἀθάνατοι.*

ΑΓΟ: *αἰνίγματα λέγεις, ὦ οὗτος, ἢ γρίφους συντίθης; ἀτεχνῶς γὰρ ὥσπερ ὁ Λοξίας οὐδὲν ἀποσαφεῖς.*

ΗΡΑΚ: *οὐδὲν γάρ μοι μέλει ὑμέων.*

ΑΓΟ: *τοιγαροῦν οὐδὲ ὠνήσεταί σέ τις εὖ φρονῶν.*

ΗΡΑΚ: *ἐγὼ δὲ κέλομαι πᾶσιν ἡβηδὸν οἰμώζειν, τοῖσιν ὠνεομένοισι καὶ τοῖσιν οὐκ ὠνεομένοισι.*

ΑΓΟ: *τουτὶ τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστίν: οὐδέτερον δὲ ὅμως αὐτῶν ἔγωγε ὠνήσομαι.*

ἀθάνατος, ***-ον***: undying, immortal
αἴνιγμα, ***-ατος***, ***τό***: a dark saying, riddle
ἄνθρωπος, ***ὁ***: a human
ἀποσαφέω: to make clear
ἀτεχνῶς: (*adv.*) really
γρῖφος, ***ὁ***: a basket, anything intricate
διαφέρομαι: to divide
ἡβηδόν: (*adv.*) from the youth upwards
θεός, ***ὁ***: god
θνητός, ***-ή***, ***-όν***: mortal
κακός, ***-ή***, ***-όν***: bad
κέλομαι: to urge on, exhort, command
Λοξίας, ***ὁ***: the ambiguous one
μελαγχολία, ***ἡ***: melancholy
μέλω: to be an object of care to + *dat.*
οἰμώζω: to wail aloud, lament + *dat.*
ὅμως: nevertheless
οὐδέτερος, ***-α***, ***-ον***: neither of the two
παίζω: to play
παῖς, ***ὁ***: a child
πεσσεύω: to play at draughts
πόρρω: far from + *gen.*
συμφέρω: to bring together
συντίθημι: to put together, compose
τοιγαροῦν: so then, therefore, accordingly

παῖς ... πεσσεύων: DK 52 ***αἰὼν παῖς παίζων, πεσσεύων***: "time is a child playing draughts" i.e. instead of intelligent design

διαφερόμενος, συμφερόμενος: "being divided and being brought together" from a fragment of Heraclitus about cosmic processes

ὥσπερ ὁ Λοξίας: "just like the Ambiguous One" i.e. Apollo, whose oracles were notoriously ambiguous

οὐδὲν: acc. of extent, "not at all"

ὑμέων: = ***ὑμῶν***, gen. after ***μέλει***, "there is a care *for you*"

τοῖσιν ὠνεομένοισι καὶ τοῖσιν οὐκ ὠνεομένοισι: "both those bought and not bought" a mock Heraclitean formulation

τουτὶ τὸ κακὸν: "this here malady"

ΕΡΜΗΣ: *ἄπρατοι καὶ οὗτοι μένουσιν.*

ΖΕΥΣ: *ἄλλον ἀποκήρυττε.*

ΕΡΜΗΣ: *βούλει τὸν Ἀθηναῖον ἐκεῖνον, τὸν στωμύλον;*

ΖΕΥΣ: *πάνυ μὲν οὖν.*

15. **ΕΡΜΗΣ:** *δεῦρο ἐλθὲ σύ. βίον ἀγαθὸν καὶ συνετὸν ἀποκηρύττομεν. τίς ὠνεῖται τὸν ἱερώτατον;*

ΑΓΟ: *εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;*

ΣΩΚΡΑΤΗΣ: *παιδεραστής εἰμι καὶ σοφὸς τὰ ἐρωτικά.*

ΑΓΟ: *πῶς οὖν ἐγὼ πρίωμαί σε; παιδαγωγοῦ γὰρ ἐδεόμην τῷ παιδὶ καλῷ ὄντι μοι.*

ΣΩΚ: *τίς δ' ἂν ἐπιτηδειότερος ἐμοῦ γένοιτο συνεῖναι καλῷ; καὶ*

ἀγαθός, *-ή*, *-όν*: good
ἀποκηρύττω: to sell by auction
ἄπρατος, *-ον*: unsold
δέομαι: to need + *gen.*
δεῦρο: hither
ἐπιτηδειότερος, *-α*, *-ον*: more suitable
ἐπριάμην: to buy (*aor.*)
ἐρωτικός, *-ή*, *-όν*: amatory
ἱερώτατος, *-η*, *-ον*: most holy
μάλιστα: (*adv.*) especially
μένω: to remain
παιδαγωγός, ***ὁ***: a boy-ward, tutor
παιδεραστής, *-οῦ*, ***ὁ***: a lover of boys
πάνυ: (adv.) altogether, entirely
σοφός, *-ή*, *-όν*: wise
στωμύλος, *-η*, *-ον*: talkative, glib
σύνειμι: to come together with (*fut.*)
συνετός, *-ή*, *-όν*: intelligent, wise

πάνυ μὲν οὖν: "yes, absolutely!"

παιδεραστής: pederasty, an Athenian institution that was both physical and spiritual, often provided jokes at the expense of philosophers

τὰ ἐρωτικά: acc. of respect, "wise *in amatory matters*"

πρίωμαι: pres. sub. in deliberative question, "why *should I buy* you?"

καλῷ: dat. pred. after ***ὄντι***, "for my child being *handsome*"

γένοιτο: aor. opt. pot. of ***γίγνομαι***, "who *would be* more suitable?"

συνεῖναι: pres. inf. epexegetic of ***σύν-εἶμι*** after ***ἐπιτηδειότερος***, "more suitable *to associate with*" + *dat.*

Socrates (470-399) is known to us mostly through the writings of his students, Plato and Xenophon, since he did not leave any writings of his own. In the dialogues of Plato, such as the *Republic*, he often presents key Platonic ideas that are alluded to here. Socrates was most interested in moral philosophy and virtue, so comic portrayals of him often make him into a hypocrite. In his trial he was accused of worshipping strange gods.

γὰρ οὐ τῶν σωμάτων ἐραστής εἰμι, τὴν ψυχὴν δὲ ἡγοῦμαι καλήν. ἀμέλει κἂν ὑπὸ ταὐτὸν ἱμάτιόν μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ' ἐμοῦ δεινὸν παθεῖν.

ΑΓΟ: ἄπιστα λέγεις, τὸ παιδεραστὴν ὄντα μὴ πέρα τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταῦτα ἐπ' ἐξουσίας, ὑπὸ τῷ αὐτῷ ἱματίῳ κατακείμενον.

16. ΣΩΚ: καὶ μὴν ὀμνύω γέ σοι τὸν κύνα καὶ τὴν πλάτανον οὕτω ταῦτα ἔχειν.

ἀκούω: to hear
ἀμέλει: (*adv.*) doubtless, and indeed
ἄπιστος, **-ον**: not to be trusted, unbelievable
δεινός, **-ή**, **-όν**: fearful, terrible
ἐξουσία, **ἡ**: power or authority
ἐραστής, **-οῦ**, **ὁ**: a lover
ἱμάτιον, **τό**: an outer garment, a cloak
κατάκειμαι: to lie down
ὀμνύω: to swear
παιδεραστής, **-οῦ**, **ὁ**: a lover of boys
πάσχω: to suffer, experience
πέρα: beyond + *gen.*
πλάτανος, **ἡ**: the plane tree
πολυπραγμονέω: to be busy about many things
σῶμα, **-ατος**, **τό**: a body
ταὐτός, **-ή**, **-όν**: identical, **σαμε**
ψυχή, **ἡ**: a soul

καλήν: acc. pred., "consider the soul *handsome*"

ἀμέλει: properly the imperative of **ἀμελέω**, used paratactically to mean "and indeed" and to add another specification

κἂν (=**καὶ ἄν**) **κατακέωνται**: pres. subj. in future more vivid protasis, "*even if they lie down* under the same cloak" referring to an incident reported by Alcibiades in *Symposium* 216d-219d.

ὑπὸ ταὐτὸν (=**τὸ αὐτὸν**) **ἱμάτιόν**: "under the same cloak"

ἀκούσει: fut. mid. 2 sing., "you will hear"

αὐτῶν λεγόντων: pres. part. gen. of person heard, "hear *them saying*"

ὑπ' ἐμοῦ: the agency expression, "at my hands"

παθεῖν: aor. inf. of **πάσχω** in ind. stat. after **λεγόντων**, "saying that they *suffered*"

ὄντα: pres. part. concessive, "*although being* a pederast"

πολυπραγμονεῖν: pres. inf. articular (with **τὸ** ... **μὴ** above) standing in apposition to **ἄπιστα**, "unbelievable, namely the not *being busy about many things.*" *Polypragmosyne* is identified in the *Republic* as the main cause of strife

καὶ ταῦτα: acc. of respect, "and especially *under these circumstances*"

ἐπ' ἐξουσίας: "in power" i.e. especially when a boy is entrusted to you

καὶ μὴν ὀμνύω γέ: "and indeed I swear" introducing a strong oath

τὸν κύνα: "swear *by the dog*" a favorite oath of Socrates

τὴν πλάτανον: "swear *by the plane tree*" referring to the setting of the *Phaedrus* outside of Athens by the Elissus River under a plane tree

οὕτω ἔχειν: pres. inf. after **ὀμνύω**, "swear that these things *are so*"

ΑΓΟ: *Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.*

ΣΩΚ: *τί σὺ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός; οὐχ ὁρᾷς τὸν Ἄνουβιν ἐν Αἰγύπτῳ ὅσος; καὶ τὸν ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερον;*

17. ΑΓΟ: *εὖ λέγεις, ἐγὼ δὲ διημάρτανον. ἀλλὰ τίνα βιοῖς τὸν τρόπον;*

ΣΩΚ: *οἰκῶ μὲν ἐμαυτῷ τινα πόλιν ἀναπλάσας, χρῶμαι δὲ πολιτείᾳ ξένῃ καὶ νόμους νομίζω τοὺς ἐμούς.*

ἀναπλάττω: to form anew, remodel
ἀτοπία, ***ἡ***: absurdity
βιόω: to live
διαμαρτάνω: to err
νομίζω: to practise, observe (laws)
νόμος, ***ὁ***: custom, law
ξένος, ***-η***, ***-ον***: foreign
οἰκέω: to live with + *dat.*
οὐρανός, ***ὁ***: heaven
πόλις, ***-εως***, ***ἡ***: a city
πολιτεία, ***ἡ***: a consitution
σείριος, ***ὁ***: the scorcher
τρόπος, ***ὁ***: a turn, manner
χράομαι: to use + *dat.*

Ἡράκλεις: voc. in exclamation, "O Heracles!' common in comedy
τῆς ἀτοπίας: gen. of exclamation, "what absurdity!"
τὸν Ἄνουβιν: Anubis, the Egyptian jackal-headed god of the dead
Σείριον: Sirius, the dog-star, whose heliacal rising indicated the "dog-days" of summer
παρὰ τοῖς κάτω: an attributive phrase, "among those below"
Κέρβερον: Cerberus, the three-headed dog of Hades
διημάρτανον: aor. of ***διαμαρτάνω***, "I erred"
ἀναπλάσας: aor. part., "I *having fashioned* a city" referring to the ideal city hypothesized in Plato's *Republic*, in which Socrates is the main speaker

Note the different meanings of the word *αὐτός*

1. The nominative form of the word without the definite article is always intensive (= Latin *ipse*):
   αὐτὸς οὗτος: "this one *himself*" ***αὐτοὶ ὑμέες***: "you *yourselves*"

   The other cases of the word are also intensive when they modify a noun or pronoun, either without the definite article or with the article in predicative position: ***αὐτὴν τὴν ἀρετὴν***: "virtue *itself*"
2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: him, them, etc.:
   ἀκούσει αὐτῶν "he heard *them*"; ***αὐτὼ πεπρᾶσθαι***: "to test *those two*"
3. Any case of the word with an article in attributive position means "the same":
   ὑπὸ τῷ αὐτῷ ἱματίῳ: "by the same strap"

ΑΓΟ: *ἔν ἐβουλόμην ἀκοῦσαι τῶν δογμάτων.*

ΣΩΚ: *ἄκουε δὴ τὸ μέγιστον, ὃ περὶ τῶν γυναικῶν μοι δοκεῖ: μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνου, παντὶ δὲ μετεῖναι τῷ βουλομένῳ τοῦ γάμου.*

ΑΓΟ: *τοῦτο φής, ἀνῃρῆσθαι τοὺς περὶ μοιχείας νόμους;*

ΣΩΚ: *νὴ Δία, καὶ ἁπλῶς γε πᾶσαν τὴν περὶ τὰ τοιαῦτα μικρολογίαν.*

ΑΓΟ: *τί δὲ περὶ τῶν ἐν ὥρᾳ παίδων σοι δοκεῖ;*

ΣΩΚ: *καὶ οὗτοι ἔσονται τοῖς ἀρίστοις ἆθλον φιλῆσαι λαμπρόν τι καὶ νεανικὸν ἐργασαμένοις.*

ἆθλον, **τό**: the prize of contest
ἀναιρέω: to take up, lift
ἁπλῶς: (*adv.*) simply
ἄριστος, **-η**, **-ον**: best
βούλομαι: to wish to + *inf.*
γάμος, **ὁ**: a marriage
γυνή, **γυναικός**, **ἡ**: a woman, wife
δόγμα, **-ατος**, **τό**: an opinion, belief
εἷς, **μία**, **ἕν**: one
ἐργάζομαι: to work, labour
λαμπρός, **-ά**, **-όν**: brilliant
μέγιστος, **-η**, **-ον**: greatest
μέτειμι: to be among, share + *gen.*
μηδείς, **-μία**, **-εν**: and not one
μικρολογία, **ἡ**: pettiness
μοιχεία, **ἡ**: adultery
μόνος, **-η**, **-ον**: only
νεανικός, **-ή**, **-όν**: vigorous
παῖς, **παιδός**, **ὁ**: a child
φημί: to declare, make known
φιλέω: to love, kiss
ὥρα, **ἡ**: period of time

τῶν δογμάτων: gen. partitive after **ἔν** "to hear one *of the beliefs*"
μηδενὸς μόνου: gen. of possession, "to be *of only one* (husband)"
μετεῖναι: pres. inf. of **μέτα-ειμι** after **βουλομένῳ**, "wishing *to share in*" + *gen.*
τῷ βουλομένῳ: pres. part. attributive dat., "to anyone wishing" + *inf.*
ἀνῃρῆσθαι: perf. inf. of **ἀνα-αιρέω** in ind. stat. after **φής**, "you say they *have been lifted*" i.e. have been removed
νὴ Δία: "yes by Zeus!" a common oath
πᾶσαν ... μικρολογίαν: also acc. obj. of **ἀνῃρῆσθαι**, "removed *all the pettiness*"
ἐν ὥρᾳ: "in season" i.e. in the bloom of youth
σοι δοκεῖ: "what does it *seem to you*?" i.e. what is your opinion?
τοῖς ἀρίστοις: dat., "a prize *for the best men*"
φιλῆσαι: aor. inf. expressing purpose, "a prize *for kissing*"
ἐργασαμένοις: aor. part. attributive, "for the best men, *those having performed* something brilliant"

ΑΓΟ: *βαβαὶ τῆς φιλοδωρίας. τῆς δὲ σοφίας τί σοι τὸ κεφάλαιον;*

ΣΩΚ: *αἱ ἰδέαι καὶ τὰ τῶν ὄντων παραδείγματα: ὁπόσα γὰρ δὴ ὁρᾷς, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν, τὴν θάλατταν, ἁπάντων τούτων εἰκόνες ἀφανεῖς ἑστᾶσιν ἔξω τῶν ὅλων.*

ΑΓΟ: *ποῦ δὲ ἑστᾶσιν;*

ΣΩΚ: *οὐδαμοῦ: εἰ γάρ που εἶεν, οὐκ ἂν εἶεν.*

ΑΓΟ: *οὐχ ὁρῶ ταῦθ' ἅπερ λέγεις τὰ παραδείγματα.*

ΣΩΚ: *εἰκότως: τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. ἐγὼ δὲ πάντων ὁρῶ εἰκόνας καὶ σὲ ἀφανῆ κἀμὲ ἄλλον, καὶ ὅλως διπλᾶ πάντα.*

ἀφανής, ***-ές***: unseen, invisible
βαβαί: bless me! (exclamation)
γῆ, ***ἡ***: earth
διπλόος, ***-η***, ***-ον***: twofold, double
εἰκότως: (*adv.*) reasonably, naturally
εἰκών, ***-όνος***, ***ἡ***: a likeness, image
ἔξω: out of + *gen.*
θάλαττα, ***ἡ***: the sea
ἰδέα, ***ἡ***: a (Platonic) form
κεφάλαιον, ***τό***: the chief thing
ὅλως: (*adv.*) generally
ὁπόσος, ***-η***, ***-ον***: as much as
οὐδαμοῦ: (*adv.*) nowhere
οὐρανός, ***ὁ***: heaven
ὀφθαλμός, ***ὁ***: the eye
παράδειγμα, ***-ατος***, ***τό***: a pattern
ποῦ: where?
σοφία, ***ἡ***: wisdom
τυφλός, ***-ή***, ***-όν***: blind
φιλοδωρία, ***ἡ***: generosity

αἱ ἰδέαι: "the ideas" i.e. the permanent and immortal forms that exist apart from the impermanent reality around us, a crucial element of Plato's philosophy
τῶν ὄντων: pres. part. gen. pl., "the patterns *of existing things*" i.e. of reality
τὰ ἐπὶ γῆς: "the things on the earth"
ἁπάντων τούτων: gen., "images *of all these things*" i.e. earth, sea, etc.
ἑστᾶσιν: perf. of ***ἵστημι*** with present sense, "images *stand*" i.e. exist apart
ἔξω τῶν ὅλων: "apart from everything" i.e. in a different world
εἶεν ... οὐκ ἄν εἶεν: pres. opt. in future less vivid condition, "if somehow they were ... they would (not) be"
τὸν ὀφθαλμόν: acc. of respect, "blind *with respect to the eye* of the soul" i.e. the inner eye of the intellect
σὲ ἀφανῆ: "I see *an invisible you*" i.e. he sees his pattern
κἀμὲ: =***καὶ ἐμὲ***, "and another me"

ΑΓΟ: *τοιγαροῦν ὠνητέος εἶ σοφὸς καὶ ὀξυδερκής τις ὤν. φέρε ἴδω τί καὶ πράξεις με ὑπὲρ αὐτοῦ σύ;*

ΕΡΜΗΣ: *δὸς δύο τάλαντα.*

ΑΓΟ: *ὠνησάμην ὅσου φής. τἀργύριον μέντοι εἰς αὖθις καταβαλῶ.*

19. ΕΡΜΗΣ: *τί σοι τοὔνομα;* ΑΓΟ: *Δίων Συρακούσιος.*

ΕΡΜΗΣ: *ἄγε λαβὼν ἀγαθῇ τύχῃ. τὸν Ἐπικούρειον σὲ ἤδη καλῶ. τίς ὠνήσεται τοῦτον; ἔστι μὲν τοῦ γελῶντος ἐκείνου μαθητὴς καὶ τοῦ μεθύοντος, οὓς μικρῷ πρόσθεν ἀπεκηρύττομεν. ἓν δὲ πλέον οἶδεν αὐτῶν, παρ' ὅσον*

ἀργύριον, **τό**: silver coin
αὖθις: back, back again
δίδωμι: to give
δύο: two
εἶδον: to see (*aor.*)
ἐκεῖνος, **-η**, **-ον**: that one, that famous one
Ἐπικούρειος, **-ον**: Epicurean
ἤδη: (*adv.*) now, already
καλέω: to call, summon
καταβάλλω: to throw down, pay down
μαθητής, **-οῦ**, **ὁ**: a learner, pupil
μεθύω: to be drunken with wine
μικρός, **-ά**, **-όν**: small, little
οἶδα: to know (*perf.*)
ὀξυδερκής, **-ές**: quick-sighted
ὅσος, **-η**, **-ον**: how much
πλέων, **πλέον**: more than + *gen.*
πράττω: to conduct business
πρόσθεν: (*adv.*) before
τάλαντον, **τό**: a measure of value, talant
τύχη, **ἡ**: fortune
φέρω: to bear, carry
ὠνητέος, **-α**, **-ον**: to be bought

ὠνητέος: verbal adjective used periphrastically with **εἶ**, "you must be bought"

ὤν: pres. part. causal, "*since you are* wise"

ἴδω: aor. subj. hortatory of **εἶδον**, "come *let me see*!"

πράξεις: fut. of **πράττω**, "*will you do business* with me?" i.e. how much will you charge?

δὸς: aor. imper. of **δίδωμι**, "*give* two talants!"

εἰς αὖθις: " let me pay *later*"

Δίων Συρακούσιος: Dion (408-354) was a pupil of Plato and brother-in-law of Dionysus of Syracuse. Plato visited Syracuse to advise the tyrants there.

ἄγε λαβὼν: imper. + aor. part., "take him and go!"

τοῦ γελῶντος ... καὶ τοῦ μεθύοντος: pres. part. gen., "student *of that laughing one*" (Democritus) and *of the drinking one* (Aristippus)

οὓς μικρῷ πρόσθεν: "whom a little before" i.e. in section 12

αὐτῶν: gen. after **πλέον**, "one more thing than *them*"

παρὰ ὅσον: "*by how much* he happens to be"

δυσσεβέστερος τυγχάνει: τὰ δὲ ἄλλα ἡδὺς καὶ λιχνείᾳ φίλος.

ΑΓΟ: τίς ἡ τιμή; ΕΡΜΗΣ: δύο μναῖ.

ΑΓΟ: λάμβανε: τὸ δεῖνα δέ, ὅπως εἰδῶ, τίσι χαίρει τῶν ἐδεσμάτων;

ΕΡΜΗΣ: τὰ γλυκέα σιτεῖται καὶ τὰ μελιτώδη καὶ μάλιστά γε τὰς ἰσχάδας.

ΑΓΟ: χαλεπὸν οὐδέν: ὠνησόμεθα γὰρ αὐτῷ παλάθας τῶν Καρικῶν.

20. ΖΕΥΣ: ἄλλον κάλει, τὸν ἐν χρῷ κουρίαν ἐκεῖνον, τὸν σκυθρωπόν, τὸν ἀπὸ τῆς στοᾶς.

γλυκύς, **-εῖα**, **-ύν**: sweet
δυσσεβέστερος, **-α**, **-ον**: impious, profane
ἔδεσμα, **-ατος**, **τό**: meat
ἡδύς, **-εῖα**, **-ύ**: sweet
ἰσχάς, **-άδος**, **ἡ**: a dried fig
Καρικός, **-ή**, **-όν**: Carian, worthless
κουρίας, **-ου**, **ὁ**: one with short hair
λιχνεία, **ἡ**: daintiness
μάλιστά: (*adv.*) especially
μελιτώδης, **-ες**: like honey
μνᾶ, **ἡ**: a coin =100 drachmae
παλάθη, **ἡ**: a cake of preserved fruit
σιτέω: take food, eat
σκυθρωπός, **-όν**: angry-looking
στοά, **-ᾶς**, **ἡ**: a colonnade
τιμή, **ἡ**: a price
τυγχάνω: to happen (to be) X (*nom.*)
φίλος: beloved, dear to + *dat.*
χαίρω: to be delighted with + *dat.*
χαλεπός, **-ή**, **-όν**: painful, grievous
χρώς, **ὁ**: the skin

τὰ δὲ ἄλλα: acc. of respect, "but as for the rest"

τὸ δεῖνα δέ: "by the way!" in comedy an interjection to express an idea which suddenly strikes one

ὅπως εἰδῶ: aor. subj. in purpose clause, "so that I know"

τίσι: interrogative dat. pl. after **χαίρει**, "*in what sorts* (of meats) does he take delight?"

αὐτῷ: dat. after **ὠνησόμεθα**, "I will buy *for him*"

ἐν χρῷ: "the one with short hair *close to the skin*" an idiom

ἀπὸ τῆς στοᾶς: "from the stoa" the painted stoa was at the entrance to the Athenian agora, where the "Stoics" get their name

Epicurus (341–270) believed that philosophy's purpose is to help people live tranquil lives characterized by *ataraxia* (peace and freedom from fear) and *aponia* (absence of pain). He taught that the root of all human neurosis is the denial and fear of death. From Aristippus he took the idea of seeking pleasure; from Democritus, the materialist theory of atoms.

ΕΡΜΗΣ: *εὖ λέγεις: ἐοίκασι γὰρ πολύ τι πλῆθος αὐτὸν περιμένειν τῶν ἐπὶ τὴν ἀγορὰν ἀπηντηκότων. αὐτὴν τὴν ἀρετὴν πωλῶ, τῶν βίων τὸν τελειότατον. τίς ἅπαντα μόνος εἰδέναι θέλει;* ΑΓΟ: *πῶς τοῦτο φής;*

ΕΡΜΗΣ: *ὅτι μόνος οὗτος σοφός, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεὺς ῥήτωρ πλούσιος νομοθέτης καὶ τὰ ἄλλα ὁπόσα ἐστίν.*

ΑΓΟ: *οὐκοῦν καὶ μάγειρος μόνος, καὶ νὴ Δία γε σκυτοδέψης ἢ τέκτων καὶ τὰ τοιαῦτα;* ΕΡΜΗΣ: *ἔοικεν.*

21. ΑΓΟ: *ἐλθέ, ὦγαθέ, καὶ λέγε πρὸς τὸν ὠνητὴν ἐμὲ ποῖός τις εἶ, καὶ πρῶτον εἰ οὐκ ἄχθῃ πιπρασκόμενος καὶ δοῦλος ὤν.*

ἀγορά, ***ἡ***: the market place
ἀνδρεῖος, ***-α***, ***-ον***: manly
ἀπαντάω: to meet with, encounter
ἀρετή, ***ἡ***: virtue
ἄχθομαι: to despise, resent + *part.*
βασιλεύς, ***-έως***, ***ὁ***: a king, chief
δίκαιος, ***-η***, ***-ον***: just
δοῦλος, ***ὁ***: a slave
ἐθέλω: to will, wish, purpose
ἔοικα: to seem to + *inf.* (*perf.*)
μάγειρος, ***ὁ***: a cook
μόνος, ***-η***, ***-ον***: alone, only
νομοθέτης, ***-ου***, ***ὁ***: a lawgiver
περιμένω: to wait for, await
πιπράσκω: to sell
πλῆθος, ***-εος***, ***τό***: a great number, a crowd
πλούσιος, ***-α***, ***-ον***: rich, wealthy
πωλέω: to sell
ῥήτωρ, ***-ορος***, ***ὁ***: a public speaker, pleader
σκυτοδέψης, ***-ου***, ***ὁ***: a leather-dresser, currier
σοφός, ***-ή***, ***-όν***: wise
τέκτων, ***-ονος***, ***ὁ***: a carpenter
τελειότατος, ***-η***, ***-ον***: most complete, perfect
ὠνητής, ***-οῦ***, ***ὁ***: a buyer, purchaser

ἐοίκασι: pl. with the idea of ***πλῆθος***, "a great number *seems* to be waiting"
ἀπηντηκότων: perf. part., "a great number *of those encountered*"
αὐτὴν τὴν ἀρετὴν: "virtue itself"
μόνος εἰδέναι: i.e. to be the only one who knows all things
πιπρασκόμενος ... ὤν: pres. part. supplentary after ***ἄχθῃ***, "say whether you resent *being sold ... being* a slave"

Chrysippus (279-206) was the third head of the Stoic school, after Zeno and Cleanthes. His work provided critiques of and alternatives to the logic and metaphysics of Aristotle. He maintained that the life of human happiness and the life of virtue are one and the same. Some examples of his technical terminology are presented here, as well as logical paradoxes. See additional boxes below.

ΧΡΥΣΙΠΠΟΣ: *οὐδαμῶς: οὐ γὰρ ἐφ' ἡμῖν ταῦτά ἐστιν. ἃ δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι συμβέβηκεν.*

ΑΓΟ: *οὐ μανθάνω ᾗ καὶ λέγεις.*

ΧΡΥΣ: *τί φής; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ μέν ἐστι προηγμένα, τὰ δ' ἀνάπαλιν ἀποπροηγμένα;*

ΑΓΟ: *οὐδὲ νῦν μανθάνω.*

ΧΡΥΣ: *εἰκότως: οὐ γὰρ εἶ συνήθης τοῖς ἡμετέροις ὀνόμασιν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὁ δὲ σπουδαῖος*

ἀδιάφορος, ***-ον***: indifferent
ἀνάπαλιν: (*adv.*) back again
ἀποπροάγω: to lead away
εἰκότως: (*adv.*) reasonably, naturally
καταληπτικός, ***-ή***, ***-όν***: conveying direct apprehension (of an object)
μανθάνω: to learn, understand
ὄνομα, ***τό***: a name, definition
οὐδαμῶς: in no wise
προάγω: to lead forward
σπουδαῖος, ***-α***: earnest, serious
συμβαίνω: to step together, to agree
συνήθης, ***-ες***: accustomed to + *dat.*
φαντασία, ***ἡ***: the faculty of imagination

ἐφ' ἡμῖν: "such are not *in our control*"
συμβέβηκεν: perf. of ***συμ-βαίνω*** with present sense (in philosophy) meaning "it follows logically"
ᾗ καὶ λέγεις: ind. quest., "understand *how you speak*" i.e. what you mean
τὰ μέν ... τὰ δ': "some such things ... but others"
προηγμένα ... ἀποπροηγμένα: perf. part. nom. pl. pred., "such things are *promoted* ... *not promoted*" technical terms in Stoic philosophy
ἀδιάφορα: (from ***ἀ-διά-φέρω***) indifferent things; i.e. neither desirable nor undesirable
προηγμένα: (from ***προ-άγω***) the class of ***ἀδιάφορα*** that should be pursued
ἀποπροηγμένα: (from ***ἀ-προ-άγω***) the class of ***ἀδιάφορα*** that should not be pursued
καταληπτικὴν φαντασίαν: "you do not have *a faculty for forming concepts*" another technical term

Stoic logical terms

ἀδιάφορα: (from ***ἀ-διά-φέρω***) indifferent things; i.e. neither desirable nor undesirable, which themselves fall into two classes:
προηγμένα: (from ***προ-άγω***) the class of ***ἀδιάφορα*** that should be pursued
ἀποπροηγμένα: (from ***ἀ-προ-άγω***) the class of ***ἀδιάφορα*** that should not be pursued
σύμβαμα: (from ***συμ-βαίνω***) a predicament, a complete predicate
παρασύμβαμα: (from ***παρα-βαίνω***) a secondary accident or predicament

ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ μόνον ταῦτα οἶδεν, ἀλλὰ καὶ σύμβαμα καὶ παρασύμβαμα ὁποῖα καὶ ὁπόσον ἀλλήλων διαφέρει.

ΑΓΟ: *πρὸς τῆς σοφίας, μὴ φθονήσῃς κἂν τοῦτο εἰπεῖν, τί τὸ σύμβαμα καὶ τὸ παρασύμβαμα: καὶ γὰρ οὐκ οἶδ' ὅπως ἐπλήγην ὑπὸ τοῦ ῥυθμοῦ τῶν ὀνομάτων.*

ΧΡΥΣ: *ἀλλ' οὐδεὶς φθόνος: ἦν γάρ τις χωλὸς ὢν αὐτῷ ἐκείνῳ τῷ χωλῷ ποδὶ προσπταίσας λίθῳ τραῦμα ἐξ ἀφανοῦς λάβῃ, ὁ τοιοῦτος εἶχε μὲν δήπου σύμβαμα τὴν χωλείαν, τὸ τραῦμα δὲ παρασύμβαμα προσέλαβεν.*

ἀφανής, **-ές**: unseen, invisible
δήπου: doubtless
διαφέρω: to differ
ἐκμανθάνω: to learn thoroughly
θεωρία, **ἡ**: theory
λαμβάνω: to receive
λίθος, **ὁ**: a stone
λογικός, **-ή**, **-όν**: logical
οἶδα: to know (*perf.*)
ὄνομα, **-ατος**, **τό**: a name, word
παρασύμβαμα, **-ατος**, **τό**: a secondary predicament
πλήττω: to strike, smite
πούς, **ποδός**, **ὁ**: a foot
προσλαμβάνω: to receive in addition
προσπταίω: to strike against
ῥυθμός, **ὁ**: rhythm
σοφία, **ἡ**: wisdom
σύμβαμα, **-ατος**, **τό**: a predicament
τραῦμα, **-ατος**, **τό**: a wound, hurt
φθονέω: to bear ill-will, begrudge to + *inf.*
φθόνος, **ὁ**: ill-will, envy
χωλεία, **ἡ**: lameness
χωλός, **-ή**, **-όν**: lame

ἐκμαθὼν: aor. part. attributive, "the one having learned thoroughly"
οὐ μόνον ... ἀλλὰ καὶ: correlatives, "not only .. but also"
ὁποῖα καὶ ὁπόσον: "*what* they are and *how* they differ"
ἀλλήλων: gen. after **διαφέρει**, "differ *from one another*"
πρὸς τῆς σοφίας: an oath, "in the name of wisdom"
μὴ φθονήσῃς: aor. subj. in prohibition, "don't begrudge!"
κἂν (=**καὶ ἄν**) **τοῦτο**: "to tell *at least this*" i.e. even if you don't tell anything else
οὐκ οἶδ' ὅπως: paratactic, "I don't know why"
ἐπλήγην: aor. pass. of **πλήττω**, "I was smitten"
προσπταίσας: aor. part., "if someone, *having struck* his foot against a stone"
ἐξ ἀφανοῦς: "from an unseen (source)"
λάβῃ: aor. subj. of **λαμβάνω** in present general protasis, "if someone receives a wound"
εἶχε: impf., "such a one *already has*"
τὴν χωλείαν: acc. in apposition to **σύμβαμα**, "a predicament ... namely, *his lameness*"
τὸ τραῦμα: acc. in apposition to **παρασύμβαμα**, "a secondary predicament ... namely, *his wound*"

22. ΑΓΟ: *ὦ τῆς ἀγχινοίας: τί δὲ ἄλλο μάλιστα φὴς εἰδέναι;*

ΧΡΥΣ: *τὰς τῶν λόγων πλεκτάνας αἷς συμποδίζω τοὺς προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμὸν ἀτεχνῶς αὐτοῖς περιτιθείς: ὄνομα δὲ τῇ δυνάμει ταύτῃ ὁ ἀοίδιμος συλλογισμός.*

ΑΓΟ: *Ἡράκλεις, ἄμαχόν τινα καὶ βίαιον λέγεις.*

ΧΡΥΣ: *σκόπει γοῦν: ἔστι σοι παιδίον;* **ΑΓΟ:** *τί μήν;*

ΧΡΥΣ: *τοῦτο ἦν πως κροκόδειλος ἁρπάσῃ πλησίον τοῦ ποταμοῦ πλαζόμενον εὑρών, κᾆτά σοι ἀποδώσειν ὑπισχνῆται αὐτό, ἢν εἴπῃς τἀληθὲς ὅ τι δέδοκται αὐτῷ περὶ τῆς ἀποδόσεως*

ἀγχίνοια, ***ἡ***: ready wit, sagacity
ἀληθής, ***-ές***: true
ἄμαχος, ***-ον***: irresistible
ἀοίδιμος, ***-ον***: famous in song
ἀποδίδωμι: to give back, restore
ἀπόδοσις, ***-εως***, ***ἡ***: a return
ἀποφράττω: to stop up
ἁρπάζω: to snatch away, carry off
ἀτεχνῶς: (*adv.*) really
βίαιος, ***-ος***, ***-ον***: forcible, mighty
γοῦν: at least then, at any rate, any way
δύναμις, ***-εως***, ***ἡ***: power, might, strength
εἶπον: to speak, say (*aor.*)
εὑρίσκω: to find
παιδίον, ***τό***: a small child
περιτίθημι: to place X (*acc.*) round Y (*dat.*)
πλάζομαι: to wander
πλεκτάνη, ***ἡ***: a web, woven fabric
πλησίος. ***-α***, ***-ον***: next to + *gen.*
ποιέω: to cause to + *inf.*
ποταμός, ***ὁ***: a river, stream
προσομιλέω: to converse with
σιωπάω: to be silent
σκοπέω: to look at, consider
συλλογισμός, ***ὁ***: a syllogism
συμποδίζω: to bind hand and foot
ὑπισχνέομαι: to promise to + *fut. inf.*
φιμός, ***ὁ***: a muzzle

εἰδέναι: aor. inf. of ***οἶδα***, "claim *to know*"
τοὺς προσομιλοῦντας: pres. part. attributive, "I bind *those conversing*"
περιτιθείς: pres. part. instrumental, "bind *by placing around* them"
τί μήν; affirmative, "yes, what of it?"
ἁρπάσῃ: aor. subj. in future more vivid protasis, "if a crocodile snatches (the child)"
πλαζόμενον: pres. part., "your child *wandering*"
εὑρών: aor. part. of ***εὑρίσκω***, "the crocodile *having found* him"
κᾆτά: = ***καὶ εἶτα***, "and next"
ἀποδώσειν: fut. inf. of ***ἀποδίδωμι*** after ***ὑπισχνῆται***, "promises *to return*"
ὑπισχνῆται: pres. subj. in future more vivid protasis, "and next if *he promises*"
ἢν εἴπῃς: aor. subj. in a second protasis, "he promises to return *if you say*"
τἀληθὲς: = ***τό ἀληθὲς***, acc. adverbial, "say truly"
δέδοκται: perf. of ***δοκέω***, "what *has seemed good* to him" i.e. what he intends

τοῦ βρέφους, τί φήσεις αὐτὸν ἐγνωκέναι;

ΑΓΟ: *δυσαπόκριτον ἐρωτᾷς. ἀπορῶ γὰρ ὁπότερον εἰπὼν ἀπολάβοιμι. ἀλλὰ σὺ πρὸς Διὸς ἀποκρινάμενος ἀνάσωσαί μοι τὸ παιδίον, μὴ καὶ φθάσῃ αὐτὸ καταπιών.*

ΧΡΥΣ: *θάρρει: καὶ ἄλλα γάρ σε διδάξομαι θαυμασιώτερα.*

ΑΓΟ: *τὰ ποῖα;*

ΧΡΥΣ: *τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πᾶσι τὴν Ἠλέκτραν καὶ τὸν ἐγκεκαλυμμένον.*

ΑΓΟ: *τίνα τοῦτον τὸν ἐγκεκαλυμμένον ἢ τίνα τὴν Ἠλέκτραν λέγεις;*

ἀνασῴζω: recover what is lost, rescue
ἀποκρίνομαι: to answer
ἀπολαμβάνω: to take from
ἀπορέω: to be at a loss
βρέφος, ***-εος***, ***τό***: the babe
γιγνώσκω: to come to know
διδάσκω: to teach
δυσαπόκριτος, ***-ον***: hard to answer
ἐγκαλύπτω: to veil in
εἶπον: to speak, say (*aor.*)
ἐρωτάω: to ask
Ἠλέκτρα, ***ἡ***: Electra, the daughter of Agamemnon
θαρρέω: to take courage
θαυμασιώτερος, ***-ον***: more wonderful
θερίζω: to reap
καταπίνω: to gulp down, devour
κυριεύω: to be lord or master of
ὁπότερος, ***-η***, ***-ον***: which of the two
φημί: to declare, make known
φθάνω: to do before, anticipate + *part.*

φήσεις: fut. in future more vivid apodosis, "what *will you say?*"
ἐγνωκέναι: perf. part. of ***γιγνώσκω*** in ind. stat. after ***φήσεις***, "what will you say that *he has come to know*" i.e. what has he decided to do
εἰπὼν: aor. part. instrumental, "*by saying* which one"
ἀπολάβοιμι: aor. opt. pot. after ***εἰπὼν*** "by saying which one *I would take back*"
ἀποκρινάμενος: aor. part. instrumental, "save *by answering*!"
ἀνάσωσαι: aor. imper. mid., "*save* the child!"
φθάσῃ: aor. of ***φθάνω*** in neg. purpose clause, "lest he anticipate" + *part.*
καταπιών: aor. part. supplementary after ***φθάσῃ***, "lest he anticipate *in devouring*" i.e. devour before he answers
τὸν θερίζοντα καὶ τὸν κυριεύοντα: pres. part. attributive, "the one reaping" or "the Reaper" paradox and "the one mastering" or "the Master" paradox
τὸν ἐγκεκαλυμμένον: perf. part. attributive, "the Electra and *the one that is veiled*" or the "Hooded paradox," of which the Electra is an example

ΧΡΥΣ: *Ἠλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἀγαμέμνονος, ἣ τὰ αὐτὰ οἶδέ τε ἅμα καὶ οὐκ οἶδε: παρεστῶτος γὰρ αὐτῇ τοῦ Ὀρέστου ἔτι ἀγνῶτος οἶδε μὲν Ὀρέστην, ὅτι ἀδελφὸς αὐτῆς, ὅτι δὲ οὗτος Ὀρέστης ἀγνοεῖ. τὸν δ' αὖ ἐγκεκαλυμμένον καὶ πάνυ θαυμαστὸν ἀκούσῃ λόγον: ἀπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτοῦ;* **ΑΓΟ:** *ναί.*

Ἀγαμέμνων, ***-ονος***, ***ὁ***: Agamemnon, leader of the Trojan expedition
ἀγνοέω: not to perceive or know
ἀγνώς, ***ἀγνῶτος***, ***ὁ***: unknown
ἀδελφός, ***ὁ***: a brother
ἀκούω: to hear
ἅμα: (*adv.*) together, simultaneously
θαυμαστός, ***-ή***, ***-όν***: wonderful,
λόγος, ***ὁ***: an account, argument
ναί: yes
παρίστημι: to make to stand beside
πατήρ, ***-ερός***, ***ὁ***: a father

ἐκείνην τὴν πάνυ: "that very one" i.e. that famous Electra
τὴν Ἀγαμέμνονος: "the (daughter) of Agamenon"
τὰ αὐτὰ: acc. neut., "knows the *same things*"
παρεστῶτος: perf. part. in gen. abs., "with Orestes *standing beside* her" referring to the recognition scene in Aeschylus' *Libation Bearers* or the *Electras* of Sophocles and Euripides
ἔτι ἀγνῶτος: also gen., "Orestes *yet unknown*" i.e. he had not yet revealed his identity
ὅτι ἀδελφὸς αὐτῆς: "she knows Orestes *because he is her brother*"
ὅτι δὲ οὗτος: "*but that this one* (is) Orestes " i.e. the person standing before her
τὸν δ' αὖ: "as for the other" i.e. the hooded argument"
ἀκούσῃ: fut. 2 sing., "you will hear"
ἀπόκριναι: aor. imper. mid., "answer me!"

Stoic Paradoxes

The Reaper and Master paradoxes usually appear in discussions of determinism and the truth of predictions about future contingencies. Here is a version of the Reaper:

> "If you will reap," it says, "it is not the case that perhaps (***τάχα***) you will reap and perhaps you will not reap, but (***ἀλλά***) you will reap, whatever happens (***πάντος***); and if you will not reap, in the same way it is not that perhaps you will reap and perhaps you will not reap, but, whatever happens, you will not reap. But in fact (***ἀλλὰ μέν***), of necessity, either you will reap or you will not reap." Therefore (***ἄρα***), the "perhaps" has been destroyed (***ἀνείρειται***). Ammonius Hermeias, *Commentary on Aristotle's On Interpretation* 131-132.

The Electra and Hooded paradoxes concern knowing something in one context, but not another, as explained in the text.

ΧΡΥΣ: *τί οὖν; ἤν σοι παραστήσας τινὰ ἐγκεκαλυμμένον ἔρωμαι, τοῦτον οἶσθα; τί φήσεις;*

ΑΓΟ: *δηλαδὴ ἀγνοεῖν.*

23. ΧΡΥΣ: *ἀλλὰ μὴν αὐτὸς οὗτος ἦν ὁ πατὴρ ὁ σός: ὥστε εἰ τοῦτον ἀγνοεῖς, δῆλος εἶ τὸν πατέρα τὸν σὸν ἀγνοῶν.*

ΑΓΟ: *οὐ μὲν οὖν: ἀλλ' ἀποκαλύψας αὐτὸν εἴσομαι τὴν ἀλήθειαν.*

ἀλήθεια, **ἡ**: the truth
ἀποκαλύπτω: to uncover
δηλαδή: (*adv.*) quite clearly, manifestly
δῆλος εἰμι: to be clearly + *part.*
ἐγκαλύπτω: to veil, wrap up
ἠρόμην: to ask, enquire (*aor.*)
παρίστημι: to make to stand, to place beside
ὥστε: and so

παραστήσας: aor. part. trans., "if *having placed beside* you someone"
ἔρωμαι: aor. subj. in future more vivid protasis, "if I ask you"
ἀγνοεῖν: pres. inf. in ind. stat., "(I will say) that I do not know"
ἀλλὰ μὴν: "yet truly" used to allege something not disputed
ἀγνοῶν: pres. part. supplementary after **δῆλος εἶ**, "you are clearly *not knowing*"
οὐ μὲν οὖν: "not at all!"
ἀποκαλύψας: aor. part., "*having uncovered* him"
εἴσομαι: fut. of **οἶδα**, *"I shall know* the truth"

Types of Indirect Statement

The term indirect statement (ind. stat.) is used in the commentary not only for reported speech, but other complements of verbs of perception, belief, etc. There are three main constructions:

1. Some verbs can take **ὅτι** or **ὡς** + finite verb to express indirect statement:

   μανθάνεις ὅτι τῶν τοιούτων τὰ μέν <u>ἐστι</u> προηγμένα: "you know that of such things some *are* approved"

   οἶδα γὰρ ὡς οὐκ ἄν τι χεῖρον γένοιτο: "I know that it *would* not *become* worse"

2. More common in Lucian is the accusative + infinitive construction:

   τί φήσεις αὐτὸν ἐγνωκέναι: "What will you claim *that he will know*"

   λεγόντων μηδὲν ὑπ' ἐμοῦ δεινὸν <u>παθεῖν</u>: "saying that *that they have suffered* nothing terrible at my hands"

3. Verbs of knowing and perceiving usually take the accusative + participle construction.

   γνώσεαι τὸν θεὸν ἀριθμὸν <u>ἐόντα</u>: "you will know *that god is* a number"

ὅμως δ' οὖν τί σοι τῆς σοφίας τὸ τέλος, ἢ τί πράξεις πρὸς τὸ ἀκρότατον τῆς ἀρετῆς ἀφικόμενος;

ΧΡΥΣ: *περὶ τὰ πρῶτα κατὰ φύσιν τότε γενήσομαι, λέγω δὲ πλοῦτον, ὑγίειαν καὶ τὰ τοιαῦτα. πρότερον δὲ ἀνάγκη πολλὰ προπονῆσαι λεπτογράφοις βιβλίοις παραθήγοντα τὴν ὄψιν καὶ σχόλια συναγείροντα καὶ σολοικισμῶν ἐμπιπλάμενον καὶ ἀτόπων ῥημάτων: καὶ τὸ κεφάλαιον, οὐ θέμις γενέσθαι σοφόν,*

ἀκρότατον, ***τό***: highest point
ἀνάγκη, ***ἡ***: necessity
ἀρετή, ***ἡ***: excellence, virtue
ἄτοπος, ***-ον***: out of place, strange
ἀφικνέομαι: to arrive
βιβλίον, ***τό***: a paper, book
γίγνομαι: to become
θέμις, ***ἡ***: custom, law
κεφάλαιον, ***τό***: the chief thing
λεπτόγραφος, ***-ον***: written neatly, subtly
ὄψις, ***ἡ***: eyesight
παραθήγω: to sharpen upon, whet
πλοῦτος, ***ὁ***: wealth
πράττω: to do
προπονέω: to work beforehand
ῥῆμα, ***-ατος***, ***τό***:, a word, expression
σολοικισμός, ***ὁ***: incorrectness in the use of language, a solecism
σοφία, ***ἡ***: skill, wisdom
συναγείρω: to bring together, gather together
σχόλιον, ***τό***: a short note, comment
τέλος, ***-εος***, ***τό***: the fulfilment, purpose
τοιοῦτος, ***-αύτη***, ***-οῦτο***: such as this
ὑγίεια, ***ἡ***: health, soundness
φύσις, ***ἡ***: the nature

πράξεις: fut. of ***πράττω***, "what *will you do*?"
ἀφικόμενος: aor. part., "once you have arrived"
περὶ τὰ πρῶτα: "concerning first things" i.e. in the first place
κατὰ φύσιν: "I will become *according to nature*" i.e. live in harmony with nature, a key Stoic principle
γενήσομαι: fut. of ***γίγνομαι***, "I will become" with ***κατὰ φύσιν*** acting as a predicate
πρότερον δὲ: "but before that"
προπονῆσαι: aor. inf. after ***ἀνάγκη*** (***ἐστι***), "(it is) necessary *to work beforehand*" i.e. to prepare with preliminary tasks
παραθήγοντα: pres. part. instrumental agreeing with the unexpressed subject of ***προπονῆσαι***, "necessary (for me) *by whetting* my eyesight"
συναγείροντα: pres. part. also instrumental, "*by gathering* comments"
σολοικισμῶν: gen. after ***ἐμπιπλάμενον***, "full of *solecisms*" i.e. obscure technical terms
ἐμπιπλάμενον: pres. part. mid. also instrumental, "by making myself full of" + *gen.*
γενέσθαι: aor. inf. epexegetic after ***θέμις***, "not lawful *to become*"

ἢν μὴ τρὶς ἐφεξῆς τοῦ ἐλλεβόρου πίῃς.

ΑΓΟ: *γενναιά σου ταῦτα καὶ δεινῶς ἀνδρικά. τὸ δὲ Γνίφωνα εἶναι καὶ τοκογλύφον — καὶ γὰρ τάδε ὁρῶ σοι προσόντα — τί φῶμεν, ἀνδρὸς ἤδη πεπωκότος τὸν ἐλλέβορον καὶ τελείου πρὸς ἀρετήν;*

ΧΡΥΣ: *ναί: μόνῳ γοῦν τὸ δανείζειν πρέποι ἂν τῷ σοφῷ: ἐπεὶ γὰρ ἴδιον αὐτοῦ συλλογίζεσθαι, τὸ δανείζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ συλλογίζεσθαι, μόνου ἂν εἴη τοῦ σπουδαίου καθάπερ ἐκεῖνο καὶ τοῦτο, καὶ*

ἀνδρικός, **-ή**, **-όν**: manly
γενναῖος, **-α**, **-ον**: noble
γοῦν: at least then, at any rate, any way
δανείζω: to lend money
δεινῶς: fearfully, terribly
δοκέω: to seem to + *inf.*
ἑλλέβορος, **ὁ**: hellebore
ἐφεξῆς: (*adv.*) in a row, one after another
ἴδιον, **τό**: a specialty
λογίζομαι: to count, reckon, calculate
πίνω: to drink + *gen.*
πρέπω: to be appropriate to + *dat.*
πρόσειμι: to be present
σπουδαῖος, **-α**, **-ον**: serious, earnest
συλλογίζομαι: to conclude from premisses
τέλειος, **-α**, **-ον**: perfect, complete
τοκογλύφος, **ὁ**: one who calculates interest,
τόκος, **ὁ**: a child; interest on a loan
τρίς: (*adv.*) thrice, three times

τοῦ ἐλλεβόρου: gen. after **πίῃς**. hellebore was a treatment for madness and there was a story that Chrysippus had taken it three times

πίῃς: aor. subj. of **πίνω** in future more vivid protasis, "unless *you drink*"

τὸ ... εἶναι: articular infinitive, "*the being* a Gniphon"

Γνίφωνα: Gniphon appears in Lucian as the quintessential stingy person

προσόντα: pres. part. in ind. stat. after **ὁρῶ**, "I see that these things *are present* in you"

τί φῶμεν: pres. subj. in deliberative question, "what *should we say*?"

πεπωκότος: perf. part. of **πίνω** agreeing with pred. gen. **ἀνδρὸς**, "say that being such is (characteristic) of a man *having already drunk*"

πρέποι: pres. opt. pot., "it would be appropriate" + *dat.*

συλλογίζεσθαι: (*sc.* **τό**) pres. inf. articular subject, "*concluding from premisses* (is) a specialty of him" i.e. of the wise man

τῷ συλλογίζεσθαι: pres. inf. articular dat. after **πλησίον**, "seem to be close to *concluding from premises*"

μόνου ... τοῦ σπουδαίου: gen. pred. after **εἴη**, "would be *of the serious scholar alone*" i.e. especially appropriate to him

εἴη: pres. opt. pot., "this one *would be*"

καθάπερ ἐκεῖνο καὶ τοῦτο: "just as that one, so also this one" i.e. drawing inferences is like lending. The vocabulary of commerce and thought overlap significantly.

οὐ μόνον γε ἁπλοῦς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἑτέρους τόκους λαμβάνειν: ἢ γὰρ ἀγνοεῖς ὅτι τῶν τόκων οἱ μέν εἰσι πρῶτοί τινες, οἱ δὲ δεύτεροι, καθάπερ αὐτῶν ἐκείνων ἀπόγονοι; ὁρᾷς δὲ δὴ καὶ τὸν συλλογισμὸν ὁποῖά φησιν: εἰ τὸν πρῶτον τόκον λήψεται, λήψεται καὶ τὸν δεύτερον: ἀλλὰ μὴν τὸν πρῶτον λήψεται, λήψεται ἄρα καὶ τὸν δεύτερον.

24. ΑΓΟ: **οὐκοῦν καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὓς σὺ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψεται;**

ἄγνοέω: not to know
ἁπλοῦς, *-ῆ*, *-οῦν*: simple
ἀπόγονοι, ***οἱ***: descendants
ἀρετή, ***ἡ***: virtue, manliness
δεύτερος, *-α*, *-ον*: second
δῆλος, *-η*, *-ον*: visible, clear
ἕτερος, *-α*, *-ον*: an other, second
μισθός, ***ὁ***: wages, pay, hire
νέος, ***ὁ***: a youth
πρῶτος, *-η*, *-ον*: first
σοφία, ***ἡ***: wisdom
σπουδαῖος, *-α*, *-ον*: serious, earnest
συλλογισμός, ***ὁ***: computation, syllogism
τόκος, ***ὁ***: a child; interest on a loan

οὐ μόνον γε ... ἀλλὰ καὶ: correlatives, "not only ... but also"
ἁπλοῦς ... τοὺς τόκους: acc. pl. object of **λαμβάνειν**, "to take *simple interest*"
τούτων ἑτέρους τόκους: "but also second interest of these (interests)" i.e. compound interest
οἱ μέν ... οἱ δὲ: "of the interests, *some* are first ... *others* are second"
καθάπερ ... ἀπόγονοι: "like descendants of them" making a pun on the two meanings of ***τόκος***, offspring and interest (money generated from money). Note also that ***συλλογισμός*** also means both a computation and a logical inference
λήψεται: fut. of **λαμβάνω** in premiss of syllogism, "if someone *shall take* ... then he will take"
ἀλλὰ μὴν ... ἄρα: "*however*, he will take... *therefore*"
μισθῶν πέρι: antistrophe, "about the wages"
τὰ αὐτὰ: "the same things"
φῶμεν: pres. subj. in deliberative question,"would we say?"
ἐπὶ τῇ σοφίᾳ: causal, "you take *for your wisdom*" i.e. in exchange for
δῆλον (sc. ***ἐστι***) ***ὅτι***: "it is clear that" + *indicative*

ΧΡΥΣ: *μανθάνεις: οὐ γὰρ ἐμαυτοῦ ἕνεκα λαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν: ἐπεὶ γάρ ἐστιν ὁ μέν τις ἐκχύτης, ὁ δὲ περιεκτικός, ἐμαυτὸν μὲν ἀσκῶ εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην.*

ΑΓΟ: *καὶ μὴν τοὐναντίον ἐχρῆν τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.*

ΧΡΥΣ: *σκώπτεις, ὦ οὗτος. ἀλλ' ὅρα μή σε ἀποτοξεύσω τῷ ἀναποδείκτῳ συλλογισμῷ.*

ΑΓΟ: *καὶ τί δεινὸν ἀπὸ τοῦ βέλους;*

25. ΧΡΥΣ: *ἀπορία καὶ σιωπὴ καὶ διαστραφῆναι τὴν διάνοιαν. ὃ δὲ μέγιστον, ἣν ἐθέλω, τάχιστά σε ἀποδείξω λίθον.*

ἀναπόδεικτος*, *-ον: indemonstrable
ἀποδείκνυμι: to demonstrate, prove
ἀπορία*, *ἡ: being at a loss
ἀποτοξεύω: to shoot off arrows at
ἀσκέω: to train
βέλος*, *-εος*, *τό: weapon
δεινός*, *-ή*, *-όν: fearful, terrible
διάνοια*, *ἡ: a thought, intention, purpose
διαστρέφω: to twist, divert
δίδωμι: to give
ἐθέλω: to will, wish, purpose
ἐκχύτης*, *-ου*, *ὁ: a spendthrift
ἐμαυτοῦ: of me, of myself
ἐναντίον*, *τό: the opposite
ἕνεκα: on account of, for the sake of + *gen.*
λίθος*, *ὁ: a stone
μαθητής*, *-οῦ*, *ὁ: a learner, pupil
μανθάνω: to learn, understand
μέγιστος*, *-η*, *-ον: greatest
περιεκτικός*, *-ή*, *-όν: grasping
πλούσιος*, *-α*, *-ον: rich, wealthy
σιωπή*, *ἡ: silence
σκώπτω: to mock
τάχιστά: (*adv.*) very quickly
χάρις*, *ἡ: grace
χρή: it is necessary

χάριν: acc. of respect "*for the sake* of the one giving"
ὁ μέν τις ἐκχύτης*, *ὁ δὲ περιεκτικός: "there are givers and takers"
ἐχρῆν: impf. of ***χρή*** with contrafactual force, "the opposite *would have been necessary* " i.e. should have been the case"
τὸν νέον μὲν εἶναι ... σὲ δὲ: ind. stat. explaining what the opposite would be, "that *the young be the* giver ... *but you be*"
τὸν μόνον πλούσιον: acc. appositive, "that you *the one and only wealthy one*" because the Stoics asserted that only the true philosopher was happy
ἀλλ' ὅρα: pres. imper., "but watch out!"
ἀποτοξεύσω: aor. subj. after verb of caution, "lest *I shoot* you"
τῷ ἀναποδείκτῳ συλλογισμῷ: an "indemonstrable syllogism" is one that is not and cannot be proven, but is assumed to be true
διαστραφῆναι: aor. inf. pass. articular, "having been diverted" i.e. being confused

ΑΓΟ: *πῶς λίθον; οὐ γὰρ Περσεὺς σύ, ὦ βέλτιστε, εἶναί μοι δοκεῖς.*

ΧΡΥΣ: *ὧδε πως: ὁ λίθος σῶμά ἐστι;* ΑΓΟ: *ναί.*

ΧΡΥΣ: *τί δέ; τὸ ζῷον οὐ σῶμα;* ΑΓΟ: *ναί.*

ΧΡΥΣ: *σὺ δὲ ζῷον;* ΑΓΟ: *ἔοικα γοῦν.*

ΧΡΥΣ: *λίθος ἄρα εἶ σῶμα ὤν.*

ΑΓΟ: *μηδαμῶς. ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ ὑπαρχῆς ποίησον ἄνθρωπον.*

ΧΡΥΣ: *οὐ χαλεπόν: ἀλλ' ἔμπαλιν ἴσθι ἄνθρωπος. εἰπὲ γάρ μοι, πᾶν σῶμα ζῷον;* ΑΓΟ: *οὔ.*

ΧΡΥΣ: *τί δέ; λίθος ζῷον;* ΑΓΟ: *οὔ.*

ΧΡΥΣ: *σὺ δὲ σῶμα εἶ;* ΑΓΟ: *ναί.*

ΧΡΥΣ: *σῶμα δὲ ὢν ζῷον εἶ;* ΑΓΟ: *ναί.*

ΧΡΥΣ: *οὐκ ἄρα λίθος εἶ ζῷόν γε ὤν.*

βέλτιστος, ***-η***, ***-ον***: best
ὧδε: (*adv.*) in this way, so, thus
σῶμα, ***-ατος***, ***τό***: a body
ζῷον, ***τό***: a living being, animal
ἔοικα: to seem likely (*perf.*)
μηδαμῶς: not at all
ἀναλύω: to unloose, undo
ὑπαρχή, ***ἡ***: the beginning
ποιέω: to make
χαλεπός, ***-ή***, ***-όν***: difficult
ἔμπαλιν: back, again
εἶπον: to speak, say (*aor.*)
πάς, ***πᾶσα***, ***πᾶν***: all, every

ἤν ἐθέλω: pres. subj. more vivid protasis, "if I wish"
Περσεὺς: Perseus was able to turn living things to stone with the head of Medusa
σῶμα ὤν: pres. part causal, "since you are a body"
ἀνάλυσον: aor. imper. meaning to dissolve a syllogism in logic, but also to release from a spell, such as Perseus casts on his victims
ἐξ ὑπαρχῆς: "afresh" or "anew"
ποίησον ἄνθρωπον: aor. imper., "make me a man!"
ἴσθι ἄνθρωπος: pres. imper of ***εἰμι***, "be a man!"
σῶμα δὲ ὢν: causal, "and since being a body"

ΑΓΟ: *εὖ γε ἐποίησας, ὡς ἤδη μου τὰ σκέλη καθάπερ τῆς Νιόβης ἀπεψύχετο καὶ πάγια ἦν. ἀλλὰ ὠνήσομαί γε σέ. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;*

ΕΡΜΗΣ: *μνᾶς δώδεκα.* ΑΓΟ: *λάμβανε.*

ΕΡΜΗΣ: *μόνος δὲ αὐτὸν ἐώνησαι;*

ΑΓΟ: *μὰ Δί', ἀλλ' οὗτοι πάντες οὓς ὁρᾷς.*

ΕΡΜΗΣ: *πολλοί γε καὶ τοὺς ὤμους καρτεροὶ καὶ τοῦ θερίζοντος ἄξιοι.*

26. ΖΕΥΣ: *μὴ διάτριβε: ἄλλον κάλει τὸν Περιπατητικόν.*

ΕΡΜΗΣ: *σέ φημι, τὸν καλόν, τὸν πλούσιον. ἄγε δή, ὠνήσασθε τὸν συνετώτατον, τὸν ἅπαντα ὅλως ἐπιστάμενον.*

ἄξιος, ***-ία***, ***-ος***, ***-ον***: worthy of + *gen.*
ἀποψύχομαι: to become chill, grow cold
διατρίβω: to consume, waste
δώδεκα: twelve
ἐπίσταμαι: to know
ἤδη: (*adv.*) already, now
θερίζω: to reap
καλός, ***-η***, ***-ον***: handsome
καρτερός, ***-ά***, ***-όν***: strong
καταβάλλω: to put down, pay
ὅλως: (*adv.*) entirely
πάγιος, ***-ον***: solid
περιπατητικός, ***-ή***, ***-όν***: walking about
πλούσιος, ***-α***, ***-ον***: rich, wealthy, opulent
σκέλος, ***-εος***, ***τό***: the leg
συνετώτατος, ***-ή***, ***-όν***: most intelligent, wise
ὦμος, ***ὁ***: a shoulder

οὐκ ἄρα: drawing a conclusion, "and so you are not"
ζῷόν γε: nom. pred., "since you are *certainly a living thing*" i.e. even if nothing else
τῆς Νιόβης: gen., "like the legs *of Niobe*" who turned into stone from sorrow
καταβαλῶ: aor. subj. in deliberatvie question, "how much *should I pay*?"
ἐώνησαι: perf. of ***ὠνέομαι*** with present sense, "*do you buy* him?"
μὰ Δία: "no by Zeus!"
οὗτοι πάντες: "*all these* (paid for him)"
τοὺς ὤμους: acc. of respect, "strong *in shoulders*"
τοῦ θερίζοντος: pres. part. gen. after ***ἄξιοι***, "worthy *of the Reaper*" i.e. the paradox described above
μὴ διάτριβε: pres. imper. "don't waste (time)!"
Περιπατητικόν: the "Peripatetic" school is that of Aristotle, Plato's greatest student. The name derives from the walkways (*peripatoi*) in the Lyceum, where they met.
σέ φημι: "I mean you" i.e. the Peripatetic
ἄγε δή, ***ὠνήσασθε***: "come then, buy!" now addressing the buyers

ΑΓΟ: *ποῖος δέ τις ἐστί;*

ΕΡΜΗΣ: *μέτριος, ἐπιεικής, ἁρμόδιος τῷ βίῳ, τὸ δὲ μέγιστον, διπλοῦς.*

ΑΓΟ: *πῶς λέγεις;*

ΕΡΜΗΣ: *ἄλλος μὲν ὁ ἔκτοσθεν φαινόμενος, ἄλλος δὲ ὁ ἔντοσθεν εἶναι δοκεῖ· ὥστε ἢν πρίῃ αὐτόν, μέμνησο τὸν μὲν ἐξωτερικόν, τὸν δὲ ἐσωτερικὸν καλεῖν.*

ΑΓΟ: *τί δὲ γινώσκει μάλιστα;*

ΕΡΜΗΣ: *τρία εἶναι τὰ ἀγαθά, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς ἐκτός.*

ΑΓΟ: *ἀνθρώπινα φρονεῖ. πόσου δέ ἐστιν;*

ΕΡΜΗΣ: *εἴκοσι μνῶν.* ΑΓΟ: *πολλοῦ λέγεις.*

ἀγαθός, ***-ή***, ***-όν***: good
ἀνθρώπινος, ***-η***, ***-ον***: human
ἁρμόδιος, ***-α***, ***-ον***: adaptable
διπλοῦς, ***-ῆ***, ***-οῦν***: twofold, double
εἴκοσι, -indecl.: twenty
ἐκτός: (*adv.*) outside
ἔκτοσθε: outside
ἔντοσθε: (*adv.*) from within
ἐξωτερικός, ***-ή***, ***-όν***: external
ἐπιεικής, ***-ές***: fitting, suitable
ἐπριάμην: to buy (*aor.*)
ἐσωτερικός, ***-ή***, ***-όν***: inner, esoteric
μέτριος, ***-α***, ***-ον***: within measure
μιμνήσκω: to remind, put in mind of
τρεῖς, ***τρία***: three
φαίνομαι: to appear
φρονέω: to think, to understand
ψυχή, ***ἡ***: the soul
ὥστε: and so

πρίῃ: aor. subj. 2 s. mid., "if *you buy* him"
μέμνησο: perf. imper. mid. of ***μιμνήσκω***, "remember to!" + *inf.*
τὸν μὲν ἐξωτερικόν, ***τὸν δὲ ἐσωτερικὸν***: "exoteric" refers to popular treatises, "esoteric" to more speculative and sophisticated ones designed for insiders
τρία: nom. pred., "the goods are *threefold*" so Aristotle, *Nicomachean Ethics* 1098a3.
ἀνθρώπινα φρονεῖ: "he thinks human things" i.e. like an ordinary person
πολλοῦ: gen. of price, "you say *much*" i.e. a high price

The Peripatetic School

Founded by Aristotle, the greatest of Plato's students, this school declined in the face of rivals until its revival in the middle ages via Islamic philosophy. Aristotle and his followers were avid naturalists, and Lucian gently mocks their interest in the minutiae of animals of all sorts. Here and elsewhere Lucian characterizes them as handsome, but effete gentlemen.

ΕΡΜΗΣ: *οὔκ, ὦ μακάριε: καὶ γὰρ αὐτὸς ἔχειν τι ἀργύριον δοκεῖ, ὥστε οὐκ ἂν φθάνοις ὠνούμενος. ἔτι δὲ εἴσῃ αὐτίκα μάλα παρ' αὐτοῦ πόσον μὲν ὁ κώνωψ βιοῖ τὸν χρόνον, ἐφ' ὁπόσον δὲ βάθος ἡ θάλαττα ὑπὸ τοῦ ἡλίου καταλάμπεται, καὶ ὁποία τίς ἐστιν ἡ ψυχὴ τῶν ὀστρείων.*

ΑΓΟ: *Ἡράκλεις τῆς ἀκριβολογίας.*

ΕΡΜΗΣ: *τί δὲ εἰ ἀκούσειας ἄλλα πολλῷ τούτων ὀξυδερκέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν ταῖς μήτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὡς ἄνθρωπος μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικὸν οὐδὲ τεκταινόμενον οὐδὲ πλωϊζόμενον;*

ἀκριβολογία, ***ἡ***: precision in investigation
ἄλλος, ***-η***, ***-ον***: other
ἀργύριον: a piece of silver, money
αὐτίκα: (*adv.*) immediately
βάθος, ***τό***: depth
βιόω: to live
γελαστικός, ***-ή***, ***-όν***: inclined to laugh
γένεσις, ***-εως***, ***ἡ***: an origin, source, genesis
γονή, ***ἡ***: seed, offspring
ἔμβρυον, ***τό***: an embryo
ἥλιος, ***ἡλιος***, ***ὁ***: the sun
θάλαττα, ***ἡ***: the sea
καταλάμπω: to shine upon, illuminate
κώνωψ, ***-ωπος***, ***ὁ***: a gnat, mosquito
μακάριος: blessed, happy
μάλα: (*adv.*) very, very much
μήτρα, ***ἡ***: a womb
ὄνος, ***ὁ***: an ass
ὀξυδερκέστερος, ***-α***, ***-ον***: more quick-sighted
ὁποῖος, ***-α***, ***-ον***: of what sort or quality
ὄστρειον, ***τό***: an oyster
πλαστική, ***ἡ***: the molding process
πλωϊζομαι: to sail the seas
τεκταίνομαι: to build, frame
φθάνω: to come before, anticipate + *part.*
χρόνος, ***ὁ***: time
ψυχή, ***ἡ***: the soul

οὐκ ἂν φθάνοις: pres. opt. pot., with supplementary participle ***ὠνούμενος*** in a result clause, "and so you couldn't buy it too soon"
εἴσῃ: fut. of ***οἶδα***, "you will know" i.e. because he will tell you
καταλάμπεται: pres. pass., "how deep the sea *is illuminated*"
ἀκούσειας: aor. opt. pot., "what if you were to hear?"
τούτων: gen. after comparative ***ὀξυδερκέστερα***, "more quick-witted *than these*"
γονῆς τε πέρι: antistrophe, "*concerning both offspring* and genesis"
καὶ ὡς ἄνθρωπος μὲν γελαστικόν: nom. pred., "and just as humans (as a genus) are *inclined to laugh*"
ὄνος δὲ οὐ: "*asses* (as a genus) *are not* inclined to laugh, etc."

ΑΓΟ: *πάνσεμνα φὴς καὶ ὀνησιφόρα τὰ μαθήματα, ὥστε ὠνοῦμαι αὐτὸν τῶν εἴκοσιν.*

27. ΕΡΜΗΣ: *εἶεν.* ΖΕΥΣ: *τίς λοιπὸς ἡμῖν;*

ΕΡΜΗΣ: *καταλείπεται ὁ Σκεπτικὸς οὗτος. σὺ ὁ πυρρίας πρόσιθι καὶ ἀποκηρύττου κατὰ τάχος. ἤδη μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἡ πρᾶσις ἔσται. ὅμως δὲ τίς καὶ τοῦτον ὠνήσεται;*

ΑΓΟ: *ἔγωγε. ἀλλὰ πρῶτον εἰπέ μοι, σὺ τί ἐπίστασαι;*

ΠΥΡΡΩΝ: *οὐδέν.* ΑΓΟ: *πῶς τοῦτο ἔφησθα;*

ΠΥΡΡ: *ὅτι οὐδὲν ὅλως εἶναί μοι δοκεῖ.*

ΑΓΟ: *οὐδὲ ἡμεῖς ἄρα ἐσμέν τινες;* ΠΥΡΡ: *οὐδὲ τοῦτο οἶδα.*

ἀποκηρύττω: to sell by auction
εἴκοσι (indecl.): twenty
ἐπίσταμαι: to know
ἤδη: (*adv.*) already
καταλείπω: to leave behind
λοιπός, ***-ή***, ***-όν***: remaining, the rest
μάθημα, ***-ατος***, ***τό***: a lesson
ὀλίγος, ***-η***, ***-ον***: few, little
ὀνησιφόρος, ***-ον***: beneficial
πάνσεμνος, ***-ον***: all-majestic
πρᾶσις, ***-εως***, ***ἡ***: a selling, sale
πρόσειμι: to approach (*fut.*)
σκεπτικός, ***-ή***, ***-όν***: sceptical
τάχος, ***-εος***, ***τό***: speed
ὑπορρέω: to flow under, slip away
ὠνέομαι: to buy, purchase

εἶεν: pres. opt. of ***εἰμι*** in wish for the future, "may it be so!" i.e. okay
ὁ πυρρίας: "you there, *the red-head*" a pun on Pyrro's name, which means "fiery-red"
πρόσιθι καὶ ἀποκηρύττου: imper., "approach and be sold!"
ἔφησθα: impf. of ***φημι***, "what *did you mean*?"
εἶναι: pres. inf. after ***δοκεῖ***, "nothing seems *to be*" i.e. to exist
τινες: nom. pred., "are we not *something*?"

The Sceptics

The sceptics or Pyrrhonists were followers of Pyrrho (365 - 275), who asserted that nothing could be known with certainty. They viewed philosophy as a way of life whose main goal is to attain a state of serenity (*ataraxia*) through suspending judgement about beliefs. They are famous for gathering arguments on both sides of a disputed issue to the point of *isostheneia* (equal strength), so that a suspension of judgement is the only logical response.

ΑΓΟ: *οὐδὲ ὅτι σύ τις ὢν τυγχάνεις;*

ΠΥΡΡ: *πολὺ μᾶλλον ἔτι τοῦτο ἀγνοῶ.*

ΑΓΟ: *ὦ τῆς ἀπορίας. τί δέ σοι τὰ σταθμία ταυτὶ βούλεται;*

ΠΥΡΡ: *ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ ἴσον ἀπευθύνω, καὶ ἐπειδὰν ἀκριβῶς ὁμοίους τε καὶ ἰσοβαρεῖς ἴδω, τότε δὴ τότε ἀγνοῶ τὸν ἀληθέστερον.*

ΑΓΟ: *τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;*

ΠΥΡΡ: *τὰ πάντα πλὴν δραπέτην μεταδιώκειν.*

ΑΓΟ: *τί δὲ τοῦτό σοι ἀδύνατον;*

ΠΥΡΡ: *ὅτι, ὦγαθέ, οὐ καταλαμβάνω.*

ΑΓΟ: *εἰκότως: βραδὺς γὰρ καὶ νωθής τις εἶναι δοκεῖς. ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως;*

ΠΥΡΡ: *ἡ ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὁρᾶν.*

ἀγνοέω: not to perceive or know
ἀδύνατος, ***-ον***: unable, impossible
ἀκούω: to hear, listen
ἀκριβῶς: (*adv.*) exactly, accurately
ἀληθέστερος, ***-α***, ***-ον***: more true
ἀμαθία, ***ἡ***: ignorance
ἀπευθύνω: to make straight again, adjust
ἀπορία, ***ἡ***: being at a loss
βούλομαι: to wish
βραδύς, ***-εῖα***, ***-ύ***: slow
δραπέτης, ***-ου***, ***ὁ***: a runaway
εἶδον: to see (*aor.*)
εἰκότως: (*adv.*) reasonably
ἐμμελῶς: (*adv.*) suitably, rightly
ἐπειδάν: whenever + *subj.*
ἐπίστασις, ***-εως***, ***ἡ***: a stoppage, halting
ζυγοστατέω: to weigh by the balance
ἰσοβαρής, ***-ές***: of equal weight
ἴσος, ***-η***, ***-ον***: equal to, the same as
καταλαμβάνω: to seize upon, apprehend
λόγος, ***ὁ***: an argument
μεταδιώκω: to pursue
νωθής, ***-ές***: sluggish
ὅμοιος, ***-α***, ***-ον***: like, equal
ὁράω: to see
πλήν: except + *inf.*
πράττω: to do
σταθμίον, ***τό***: a scale
τέλος, ***-εος***, ***τό***: the fulfilment or completion
τυγχάνω: to happen to + *part.*

ὢν τυγχάνεις: "nor do you know that *you happen to exist*"
πολὺ μᾶλλον: "*even more* uncertain"
πρὸς τὸ ἴσον: "towards the equal" i.e. he balances them
ἴδω: aor. subj. of ***εἶδον*** in general temporal clause, "whenever *I see*"
τότε δὴ τότε: "at that time indeed" i.e. at that very time
πράττοις: pres. opt. pot., "what else *could you do*?"
καταλαμβάνω: punning on the literal "seize" and the figurative "comprehend"
τῆς ἐπιστάσεως: gen., "purpose *of this halting*" i.e. his scepticism

ΑΓΟ: *οὐκοῦν καὶ τὸ τυφλὸς ἅμα καὶ κωφὸς εἶναι λέγεις;*

ΠΥΡΡ: *καὶ ἄκριτός γε προσέτι καὶ ἀναίσθητος καὶ ὅλως τοῦ σκώληκος οὐδὲν διαφέρων.*

ΑΓΟ: *ὠνητέος εἶ διὰ ταῦτα. πόσου τοῦτον ἄξιον χρὴ φάναι;*

ΕΡΜΗΣ: *μνᾶς Ἀττικῆς:*

ΑΓΟ: *λάμβανε. τί φής, ὦ οὗτος; ἐώνημαι σε;* ΠΥΡ: *ἄδηλον.*

ΑΓΟ: *μηδαμῶς: ἐώνημαι γὰρ καὶ τἀργύριον κατέβαλον.*

ΠΥΡΡ: *ἐπέχω περὶ τούτου καὶ διασκέπτομαι.*

ΑΓΟ: *καὶ μὴν ἀκολούθει μοι, καθάπερ χρὴ ἐμὸν οἰκέτην.*

ΠΥΡΡ: *τίς οἶδεν εἰ ἀληθῆ ταῦτα φής;*

ΑΓΟ: *ὁ κῆρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.*

ἄδηλος, **-ον**: unclear, obscure
ἀκολουθέω: to follow
ἄκριτος, **-ον**: undistinguishable, disorderly
ἀληθής, **-ές**: unconcealed, true
ἀναίσθητος, **-ον**: insensate, unfeeling
ἄξιος, **-ία**, **-ος**: worth
ἀργύριον: a piece of silver, a silver coin
Ἀττικός, **-ή**, **-όν**: Attic, Athenian
διασκέπτομαι: to examine thoroughly
διαφέρω: to differ
ἐπέχω: to keep in check, hold back
καθάπερ: according as, just as
καταβάλλω: to throw down, pay
κῆρυξ, **-υκος**, **ὁ**: a herald, marshal
κωφός, **-ή**, **-όν**: blunt, deaf
μηδαμῶς: not at all!
οἶδα: to know (*perf.*)
οἰκέτης, **-ου**, **ὁ**: a house-slave, servant
οὐκοῦν: therefore, then, accordingly
πάρειμι: to be present
πόσος, **-η**, **-ον**: how much?
προσέτι: (*adv.*) over and above, besides
σκώληξ, **-ηκος**, **ὁ**: a worm
τυφλός, **-ή**, **-όν**: blind
ὠνητέος, **-α**, **-ον**: to be bought

τὸ ... εἶναι: pres. inf. articular, "the *being* blind and deaf"
οὐδὲν διαφέρων: pres. part., "being different not at all from" + *gen.*
ὠνητέος: verbal adj. of **ὠνέομαι** used periphrastically with **εἶ**, "you ought to be bought"
διὰ ταῦτα: "because of these things" i.e. what was just mentioned
πόσου: gen. of price, "for how much?"
φάναι: pres. inf. of **φημι** after **χρὴ**, "is it necessary *to declare*?" i.e. how much must one say?
ἐώνημαι: perf., "have I bought you?"
οἰκέτην: acc. pred., "necessary (that you be) *my servant*"

ΠΥΡΡΩΝ: *πάρεισι γὰρ ἡμῖν τινες;*

ΑΓΟ: *ἀλλ' ἔγωγέ σε ἤδη ἐμβαλὼν ἐς τὸν μυλῶνα πείσω εἶναι δεσπότης κατὰ τὸν χείρω λόγον.*

ΠΥΡΡΩΝ: *ἔπεχε περὶ τούτου.*

ΑΓΟ: *μὰ Δί', ἀλλ' ἤδη γε ἀπεφηνάμην.*

ΕΡΜΗΣ: *σὺ μὲν παῦσαι ἀντιτείνων καὶ ἀκολούθει τῷ πριαμένῳ, ὑμᾶς δὲ εἰς αὔριον παρακαλοῦμεν: ἀποκηρύξειν γὰρ τοὺς ἰδιώτας καὶ βαναύσους καὶ ἀγοραίους βίους μέλλομεν.*

ἀγοραῖος, ***-ον***: belonging to business
ἀκολουθέω: to follow X (*dat.*)
ἀντιτείνω: to stretch out, extend in reply
ἀποφαίνω: to display, produce
αὔριον: (*adv.*) tomorrow
βάναυσος, ***-ον***: artisanal, laboring
δεσπότης, ***-ου***, ***ὁ***: the master of the house
ἐμβάλλω: to throw in, put in
ἦδος, ***-εος***, ***τό***: delight, enjoyment, pleasure
ἰδιώτης, ***-ου***, ***ὁ***: a private person, layman
μέλλω: to intend to + *fut. inf.*
μυλών, ***-ῶνος***, ***ὁ***: a mill-house
παρακαλέω: to call, summon
παύομαι: to cease to + *part.*
πείθω: to prevail upon, persuade
χείρων, ***-ον***: worse, inferior

πάρεισι: 3 pl., "is anyone really present?"
ἐμβαλὼν: aor. part., "*having thrown* you"
πείσω: fut. of ***πείθω***, "I *will persuade* you"
δεσπότης: nom. pred. after ***εἶναι***, "persuade that I am *the master*"
ἤδη γε: "already indeed" i.e. as opposed to the sceptic who continues to defer judgement
ἀπεφηνάμην: aor. mid. of ***ἀποφαίνω***, "I have displayed for myself" i.e. I have made my decision
παῦσαι: aor. imper., "*cease* extending!" i.e. stop arguing
τῷ πριαμένῳ: pres. part. attributive,"follow *the one buying*"
ἀποκηρύξειν: fut. of ***ἀπο-κηρύττω*** after ***μέλλομεν***, "we intend *to auction* "

The cost of a philosophical lifestyle

Socratic:	2 talants	Sceptic:	1 mina
Peripatetic:	20 minae	Cynic:	2 obols
Stoic:	12 minae	1 talent = 60 minae	
Pythagorian:	10 minae	1 mina = 100 drachmas	
Epicurean:	2 minae	1 drachma = 6 obols	

Unsold: Cyrenaic, Heraclitus, Democritus

The Dead Come to Life or The Fisherman

ΑΝΑΒΙΟΥΝΤΕΣ Η ΑΛΙΕΥΣ

1. ΣΩΚΡΑΤΗΣ: *βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις: ἐπίβαλλε τῶν βώλων: προσεπίβαλλε καὶ τῶν ὀστράκων: παῖε τοῖς ξύλοις τὸν ἀλιτήριον: ὅρα μὴ διαφύγῃ: καὶ σὺ βάλλε, ὦ Πλάτων: καὶ σύ, ὦ Χρύσιππε, καὶ σὺ δέ, καὶ πάντες ἅμα: συνασπίσωμεν ἐπ' αὐτόν,*

ὡς πήρη πήρῃφιν ἀρήγῃ, βάκτρα δὲ βάκτροις,

κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὅντινα οὐχ ὕβρικε. σὺ δέ, ὦ Διόγενες, εἴ ποτε καὶ ἄλλοτε, χρῶ

ἀλιτήριος, ***-ον***: offending against
ἄλλοτε: at another time, at other times
ἅμα: (*adv.*) altogether
ἀρήγω: to help, aid, succour
ἄφθονος, ***-ον***: without envy, plentiful
βάκτρον, ***τό***: stick, cudgel
βάλλω: to throw, strike
βῶλος, ***ἡ***: a lump of earth, a clod
διαφεύγω: to flee through, escape
Διόγενες, ***ὁ***: Diogenes, the Cynic
ἐπιβάλλω: to throw upon besides + *gen.*
κατάρατος, ***-ον***: accursed, abominable
κοινός, ***-ή***, ***-όν***: common, shared in common
λίθος, ***ὁ***: a stone
ξύλον, ***τό***: a wooden stick
ὅστις, ***ὅτι***: any one who, anything which
ὄστρακον, ***τό***: an earthen vessel, potsherd
παίω: to strike
πήρα, ***ἡ***: a leather pouch, a wallet
Πλάτων, ***-ωνος***, ***ὁ***: Plato (427– 348)
πολέμιος, ***ὁ***: an enemy
προσεπιβάλλω: to add over and above + *gen.*
συνασπίζω: to fight side-by-side
Σωκρατης, ***ὁ***: Socrates (470-399)
ὑβρίζω: to outrage, abuse
χράω: to fall upon
Χρύσιππος, ***ὁ***: Chrysippus, the Stoic philosopher (279 – 206)

βάλλε, ***βάλλε***: These opening words recall the chorus of Aristohanes' *Acharnians* (281), who threaten to stone the honest Dicaeopolis for promoting peace

τὸν κατάρατον: "the accursed one" whom we soon find out is **Παρρησιάδης**, "the son of free speech," who is an avatar of Lucian, and the putative author of *Sale of Lives*

λίθοις: dat. instrumental, "strike him *with stones*"

μὴ διαφύγῃ: aor. subj. after ***ὅρα***, "see to it that *he does not escape*"

συνασπίσωμεν: aor. subj. hortatory, "let's attack together!"

ὡς πήρη ... βάκτροις: imitating a line from Homer (*Iliad* 2. 363):

ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.

"so that clan may support clan, and tribe support tribe."

πήρῃφιν: epic dative (= ***πήραις***) after ***ἀρήγῃ***, "support *wallets*"

ἀρήγῃ: pres. subj. in purpose clause, "in order that wallet *may support* wallets"

οὐκ ἔστιν ἡμῶν: "*there is no one of us* whom"

οὐχ ὕβρικε: perf. of ***ὑβρίζω***, "whom *he has not outraged*"

εἴ ποτε καὶ ἄλλοτε: parenthetical, "if ever also at any other time"

χρῶ: pres. imper. mid. 2 s. of ***χράω*** (from ***χρά***-[σ]***ο***) "*fall upon* him!"

τῷ ξύλῳ: dat. instrumental, "with your cudgel" a standard accoutrement of Diogenes

τῷ ξύλῳ: μηδὲ ἀνῆτε: διδότω τὴν ἀξίαν βλάσφημος ὤν. τί τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἐχρῆν.

ἀνέρες ἔστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς.

2. Ἀριστότελες, ἐπισπούδασον: ἔτι θᾶττον. εὖ ἔχει: ἑάλωκεν τὸ θηρίον. εἰλήφαμέν σε, ὦ μιαρέ. εἴσῃ γοῦν αὐτίκα

ἁλίσκομαι: to be taken, conquered
ἀνήρ, ἀνέρος, ὁ: a man
ἀνίημι: to send up, let loose
ἀξία, ἡ: the worth, price
Ἀρίστιππος, ὁ: Aristippus of Cyrene, the hedonist (435—356)
Ἀριστοτέλης, ὁ: Aristotle (384–322 BC)
αὐτίκα: forthwith, straightway, at once
βλάσφημος, -ον: evil-speaking
δίδωμι: to give
Ἐπίκουρος, ὁ: Epicurus (341-270)
ἐπισπουδάζω: to make haste in
εὖ: (*adv.*) well
θάσσων, θᾶττον: quicker, swifter
θηρίον, τό: a wild animal, beast
θοῦρος, -ον: furious
κάμνω: to work
λαμβάνω: to take
μιαρός, -ά, -όν: stained, polluted
μιμνήσκω: to remind, put in mind of
οἶδα: to know (*perf.*)
ὀργή, -ῆς, ἡ: wrath
σοφός, ὁ: a wise man
χρή: it is fated, necessary

μηδὲ ἀνῆτε: aor. subj. 2 pl. of **ἀνα-ίημι** in prohibition, "don't release him!" i.e. don't let him get away
διδότω: pres. imper. 3 s., "let him pay!"
ὤν: pres. part. causal, "*since he was* blasphemous"
κεκμήκατε: perf. of **κάμνω**, "have you worked?" i.e. are you finished working?
οὐκ ἐχρῆν: impf. with contrafactual force, "it wouldn't be necessary" i.e. you really shouldn't
ἀνέρες ... ὀργῆς: an adaptation of Homer (*Iliad* 6, 112) with **σοφοί** instead of **φίλοι**
ἀνέρες: = **ἄνδρες** nom. pred., "be *men*!"
μνήσασθε: aor. imper., "remember!" + *gen.*
θούριδος ὀργῆς: gen. after **μνήσασθε**, "remember your *furious wrath*"
ἐπισπούδασον: aor. imper., "make haste!"
εὖ ἔχει: "it is good"
ἑάλωκεν: perf. of **ἁλίσκομαι**, "the beast *is captured*"
εἰλήφαμεν: perf. of **λαμβάνω**, "*we have captured* you"
εἴσῃ: fut. of **οἶδα**, "you will know"

οὔστινας ἡμᾶς ὄντας ἐκακηγόρεις. τῷ τρόπῳ δέ τις αὐτὸν καὶ μετέλθῃ; ποικίλον γάρ τινα θάνατον ἐπινοῶμεν κατ᾽ αὐτοῦ πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον: καθ᾽ ἕκαστον γοῦν ἑπτάκις δίκαιός ἐστιν ἀπολωλέναι.

ΦΙΛΟΣΟΦΟΣ: ***ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν.***

ΑΛΛΟΣ: ***νὴ Δία, μαστιγωθέντα γε πρότερον.***

ΑΛΛΟΣ: ***πολὺ πρότερον τοὺς ὀφθαλμοὺς ἐκκεκολάφθω.***

ΑΛΛΟΣ: ***τὴν γλῶτταν αὐτὴν ἔτι πολὺ πρότερον ἀποτετμήσθω.***

ΣΩΚΡΑΤΗΣ: ***σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;***

ἀνασκολοπίζω: to fix on a pole, impale
ἀπόλλυμι: to destroy utterly, kill
ἀποτέμνω: to cut off, sever
γάρ: for (*introducing explanation*)
γλῶσσα, ***-ης***, ***ἡ***: the tongue
δίκαιος, ***-α***, ***-ον***: just
δοκέω: to seem good to + *inf.*
δύναμαι: to be able to + *inf.*
ἐκακηγορέω: to abuse, slander
ἕκαστος, ***-η***, ***-ον***: every one, each one
ἐκκολάπτω: to scrape out, obliterate
Ἐμπεδοκλῆς, ***ὁ***: Empedocles (494 – c. 434)
ἐξαρκέω: to be quite enough for, satisfy
ἐπινοέω: to think of, contrive
ἑπτάκις: (*adv.*) seven times
θάνατος, ***ὁ***: death
μαστιγόω: to whip, flog
μετῆλθον: to come among, go after
ὀφθαλμός, ***ὁ***: the eye
ποικίλος, ***-η***, ***-ον***: varied
πολύς, ***πολλά***, ***πολύ***: much, many
πρότερος, ***-α***, ***-ον***: prior, earlier
τρόπος, ***ὁ***: a turn, manner

ἡμᾶς ὄντας: pres. part. in ind. stat. after ***εἴσῃ***, "you will know *that we are*" i.e. what sort we are
ἐκακηγόρεις: impf., "whom *you were slandering*"
τῷ τρόπῳ: dat. of manner, "in what manner?" i.e. how?
μετέλθῃ: aor. subj. in deliberative question, "how would someone *go after* him?"
ἐπινοῶμεν: pres. subj. hortatory, "let us contive!"
ἐξαρκέσαι: aor. inf. after ***δυνάμενον***, "able *to satisfy*" + *dat.*
καθ᾽ ἕκαστον: "for each of us"
ἀπολωλέναι: perf. inf. of ***ἀπόλλυμι*** epexegetic after ***δίκαιος***, "just *to be killed*"
ἀνασκολοπισθῆναι: aor. inf. pass., "for him *to be impaled*"
νὴ Δία: "yes! by Zeus!" an oath or exclamation
μαστιγωθέντα: aor. part. pass., "once he has been flogged first"
τοὺς ὀφθαλμοὺς: acc. of respect, "scraped out *with respect to his eyes*"
ἐκκεκολάφθω: perf. imper. pass. 3 s., "let him have been scraped out"
τὴν γλῶτταν αὐτὴν: acc. of respect, "severed *with respect to the tongue itself*"
ἀποτετμήσθω: perf. imper. pass. 3 sing., "let him be severed"

ΕΜΠΕΔΟΚΛΗΣ: *εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὡς μάθῃ μὴ λοιδορεῖσθαι τοῖς κρείττοσιν.*

ΠΛΑΤΩΝ: *καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον, ἵνα ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο.*

3. ΠΑΡΡΗΣΙΑΔΗΣ: *μηδαμῶς: ἀλλὰ πρὸς Ἱκεσίου φείσασθέ μου.*

ἀπαλλάττομαι: to depart
ἄριστος, **-η**, **-ον**: best
ἕκαστος, **-η**, **-ον**: every one, each one
ἐμπίπτω: **το** fall upon
εὑρίσκω: to find
καθάπερ: just like
κρατήρ, **-ῆρος**, **ὁ**: a crater of a volcano
κρείττων, **-ον**: stronger, more powerful
λακιστός, **-ή**, **-όν**: torn, split
λοιδορέω: to abuse, revile + *dat.*
μανθάνω: to learn
μέρος, **-εος**, **τό**: a part, share
μηδαμῶς: not at all (stong negative)
μόρος, **ὁ**: man's appointed doom, fate
Ὀρφεύς, **-έως**, **ὁ**: Orpheus
Παρρησιάδης, **ὁ**: Son of Free Speech, an avatar of Lucian, author of the *Sale*
Πενθεύς, **ὁ**: Pentheus
πέτρα, **ἡ**: a rock, a ledge rock
φείδομαι: to spare

εἰς τοὺς κρατῆρας: "into the craters" i.e. of Mt. Etna, into which Empedocles is said to have lept
ἐμπεσεῖν: aor. inf. of **ἐμπίπτω** after **δοκεῖ**, "it seems good for him *to fall into*"
μάθῃ: aor. subj. of **μανθάνω** in purpose clause, "so that he learns" + *inf.*
ἄριστον ἦν: the impf. here is contrafactual, "it would have been best"
Πενθέα ἢ Ὀρφέα: "just like Pentheus or Orpheus" both of whom were dismembered by followers of Dionysus
λακιστὸν ... **μόρον**: from an unknown tragedy
εὑρέσθαι: aor. inf. epexegetic after **ἄριστον**, "it would be best for him *to find* a doom"
μόρον: "a torn *doom*" i.e. death by rending
ἔχων: pres. part. circumstantial, "each one *having* a part" i.e. with a part of him
ἀπηλλάττετο: impf. mid. with **ἂν** in contrafactual purpose clause, "in order that each one would have departed"
πρὸς Ἱκεσίου: "by (Zeus) of Suppliants"
φείσασθε: aor. imper., "*spare* me!"

Comic dialogue sports many exclamations

μὰ Δία: No by Zeus!
νὴ Δία: Yes by Zeus!
Ἡράκλεις: Heracles! = yikes!
οἴμοι: alas!
βαβαί or **παπαῖ**: bless me!

ΠΛΑΤΩΝ: *ἄραρεν: οὐκ ἂν ἀφεθείης ἔτι. ὁρᾷς δὲ δὴ καὶ τὸν Ὅμηρον ἅ φησιν,*

ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά.

ΠΑΡΡΗΣΙΑΔΗΣ: *καὶ μὴν καθ' Ὅμηρον ὑμᾶς καὶ αὐτὸς ἱκετεύσω: αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρόψεσθε ῥαψῳδήσαντά με:*

ζωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα,

χαλκόν τε χρυσόν τε, τὰ δὴ φιλέουσι σοφοί περ.

αἰδέομαι: to feel shame, respect
ἀνήρ, ***ἀνδρός***, ***ὁ***: a man
ἄξιος, ***-α***, ***-ον***: worthy
ἄποινα, ***τά***: a ransom or price paid
ἀραρίσκω: to join, fasten, fix
ἀφίημι: to send forth, release
δέχομαι: to receive
ἔπος, ***-εος***, ***τό***: a word
ζωγρέω: to take alive, take captive
ἱκετεύω: to approach as a suppliant, beseech
ἴσως: (*adv.*) perhaps
κακός, ***-ή***, ***-όν***: bad
λέων, ***-οντος***, ***ὁ***: a lion
Ὅμηρος, ***ὁ***: Homer;
ὅρκιον, ***τό***: an oath
παρόψομαι: to overlook, ignore (*fut.*)
πιστός, ***-η***, ***-ον***: to be trusted
ῥαψῳδέω: to recite epic poems
σοφός, ***-ή***, ***-όν***: wise
φιλέω: to love, regard with affection
χαλκός, ***ὁ***: copper
χρυσός, ***ὁ***: gold

ἄραρεν: perf. of ***ἀραρίσκω*** with present sense, "it is fixed" i.e. we have you
ἀφεθείης: aor. opt. pass. pot. of ***ἀπο-ίημι***, "you can't be released"
ἅ φησιν: "you see Homer, *what he says*"
ὡς .. πιστά: said by Achilles to Hector, *Iliad* 22, 262
οὐκ ἔστι: "are not possible between" + *dat.*
ἱκετεύσω: fut. "I myself will beseech you"
τὰ ἔπη: "the words (of Homer)" i.e. epic
ῥαψῳδήσαντα: aor. part. temporal, "once I have recited"
ζωγρεῖτ' ... σοφοί περ: These two lines are a cento of Homeric lines with suitable modifications, including *Iliad* 6, 46: ***ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα***, *Iliad* 6, 48: ***χαλκόν τε χρυσόν τε***, and *Iliad* 20, 65: ***τά τε στυγέουσι θεοί περ***
ζωγρεῖτε: pres. imper., "take as a captive!"
δέχθε: aor. imper. 2 pl. pass. of ***δέχομαι*** with middle meaning, "receive!"
τὰ δὴ: "*for that* (ransom) *indeed* they love" i.e. even if no other
σοφοί περ: concessive, "*even wise men* love"

ΠΛΑΤΩΝ: *ἀλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὁμηρικῆς ἀντιλογίας. ἄκουε γοῦν:*

μὴ δή μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ
χρυσόν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.

ΠΑΡΡΗΣΙΑΔΗΣ: *οἴμοι τῶν κακῶν. ὁ μὲν Ὅμηρος ἡμῖν ἄπρακτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δή μοι καταφευκτέον: τάχα γὰρ ἂν ἐκεῖνος σώσειέ με.*

μὴ κτεῖνε: τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν.

ἀκούω: to hear, listem
ἀντιλογία, **ἡ**: argument, reply
ἀπορέω: to be at a loss for + *gen*.
ἄπρακτος, **-ον**: ineffectual, unprofitable
ἐλπίς, **-ίδος**, **ἡ**: hope
θέμις, **ἡ**: law, custom
θυμός, **ὁ**: the soul, heart
ἱκέτης, **-ου**, **ὁ**: a suppliant
ἱκνέομαι: to come
κακηγόρος, **-ον**: slanderous
καταφεύγω: to flee for refuge
κτείνω: to kill, slay
μέγιστος, **-η**, **ον**: greatest
Ὁμηρικός, **-ή**, **-όν**: Homeric
τάχα: (*adv*.) perhaps
φύξις, **-εως**, **ἡ**: escape, flight
χείρ, **χειρός**, **ἡ**: the hand

μὴ ... θυμῷ: cf. *Iliad* 10, 447-48:
μὴ δή μοι φύξίν γε Δόλων ἐμβάλλεο θυμῷ.
χρυσόν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
μὴ ... βάλλεο: pres. imper. "*don't cast* flight in your heart!" i.e. don't speak of flight
λέξας: aor. part. concessive, "*although speaking* of gold"
ἵκεο: aor. of **ἱκνέομαι**, "since *you arrived*"
οἴμοι τῶν κακῶν: gen. of exclamation, "alas for my woes!"
καταφευκτέον: verbal adjective used periphrastically (sc. **ἐστι**), "(it is) necesssary for me to flee"
σώσειε: aor. opt. pot., "that one *might save* me"
μὴ κτεῖνε ... κτανεῖν: Euripides *Ion* 1553.
κτανεῖν: aor. inf. epexegetic after **θέμις**, "not lawful *to slay*"

The genitive is often used in **exlamations**:

ὦ τῆς ὕβρεως: O what insolence!
Ἡράκλεις τῆς ἀτοπίας: Heracles! what absurdity!
βαβαὶ τῆς φιλοδωρίας: Bless me for your generosity
οἴμοι τῶν κακῶν: alas for my evils!

ΠΛΑΤΩΝ: *τί δέ; οὐχὶ κἀκεῖνα Εὐριπίδου ἐστίν:*
οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους;
ΠΑΡΡΗΣΙΑΔΗΣ: *νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ με;*
ΠΛΑΤΩΝ: *νὴ Δία: φησὶ γοῦν ἐκεῖνος αὐτός:*
ἀχαλίνων στομάτων ἀνόμου τ' ἀφροσύνας τὸ τέλος δυστυχία.
4. ΠΑΡΡΗΣΙΑΔΗΣ: *οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτιννύναι*
καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τοῦτο γοῦν
εἴπατέ μοι, τίνες ὄντες ἢ τί πεπονθότες ἀνήκεστον

ἀνήκεστος, ***-ον***: incurable, irreparable
ἄνομος, ***-ον***: without law, lawless
ἀποκτίννυμι: to kill, slay
ἀφροσύνη, ***ἡ***: folly, thoughtlessness
ἀχάλινος, ***-ον***: unbridled
δεινός, ***-ή***, ***-όν***: strange, terrible
διαφεύγω: to flee through, escape
δυστυχία, ***ἡ***: ill luck, ill fortune
εἶπον: to speak, say (*aor.*)
ἕκητι: because of + *gen*.
ἐργάζομαι: to work, labour
μηχανή, ***ἡ***: a device
οὐδείς, ***οὐδεμία***, ***οὐδέν***: no one, none
οὐκοῦν: therefore, then, accordingly
πάντως: (*adv*.) altogether, completely
πάσχω: to suffer
ῥῆμα, ***-ατος***, ***τό***: a word, saying
στόμα, ***τό***: the mouth
τέλος, ***-εος***, ***τό***: the fulfilment, end
φέρω: to bear

κἀκεῖνα: = ***καὶ ἐκεῖνα***, "also these (words)"
οὐ ... εἰργασμένους: Euripides, *Orestes* 413
πάσχειν: pres. inf. epexegetic after ***οὐ δεινὰ*** "it is not terrible *to suffer*"
τοὺς εἰργασμένους: perf. part. acc. pl. subject of ***πάσχειν***, "*those who have done* terrible things"
κτενεῖτε: fut., "will you kill me?"
ἐκεῖνος αὐτός: "that very one" i.e. Euripides
ἀχαλίνων ... δυστυχία: Eur. *Bacchae* 386-8
δυστυχία: nom. pred., "the end is *ill fortune*"
δέδοκται: perf. with present meaning, "it seems good to" + *inf.*
ἀποκτιννύναι: aor. inf. (= ***ἀποκτείναι***) after ***δέδοκται***, "seems good *to kill*"
τὸ διαφυγεῖν: aor. inf. articular, "the (me) escaping"
φέρε: pres. imper. parenthetical, "come now!"
εἴπατε: aor. imper. with weak aorist endings, "*tell* me this!"
τίνες ὄντες: "being who?" i.e. who are you?
πεπονθότες: perf. part. of ***πάσχω***, "*having suffered* what incurable thing?"

πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλήφατε;

ΠΛΑΤΩΝ: ἅτινα μὲν εἴργασαι ἡμᾶς τὰ δεινά, σεαυτὸν ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἠγόρευες καὶ εἰς ἡμᾶς ὕβριζες, ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας, καὶ τὸ μέγιστον, ἐλευθέρους: ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν Ἀϊδωνέα, Χρύσιππος οὑτοσὶ καὶ Ἐπίκουρος καὶ ὁ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεῖνος καὶ ὁ σιωπῶν οὗτος

ἀγανακτέω: to feel irritation
ἀγορά, **-ᾶς**, **ἡ**: a market
ἀγορεύω: to, harangue
Ἀϊδονεύς, **-εως**, **ὁ**: Aidoneus, god of the underwold
ἀμείλικτος, **-ον**: unsoftened, cruel
ἀνῆλθον: to go up (*aor.*)
ἀνήρ, **ἀνδρός**, **ὁ**: a man
ἀποκηρύττω: to sell by auction
δεινός, **-ή**, **-όν**: fearful, terrible
ἐλεύθερος, **-α**, **-ον**: free
ἐργάζομαι: to work, labour
ἐρωτάω: to ask
θάνατος, **ὁ**: death
κάκιστος, **-ή**, **-όν**: worst
κακῶς: (*adv.*) badly
ὀλίγος, **-η**, **-ον**: few, little, scanty, small
ὀργίζομαι: to be angry, irritated
παραιτέομαι: to beg, entreat
σιωπάω: to be silent
συλλαμβάνω: to collect, seize together
ὑβρίζω: to abuse, violate

πρὸς ἡμῶν: "against us"
ἀμείλικτα: acc. adverbial, "cruelly"
ἐπὶ θανάτῳ: expressing purpose, "for death"
συνειλήφατε: perf. of **συν-λαμβάνω**, "you together *have seized* me"
εἴργασαι: perf. 2 sing. of **ἐργάζομαι**, "what terrible things *you have done*"
ἐρώτα: pres. imper, "*ask* yourself!"
εἰς ἡμᾶς: "against us"
ἀποκηρύττων: pres. part. instrumental, "by auctioning us" referring to the scenario of the *Sale of Lives*
ἐφ' οἷς: "for which things"
ἀνεληλύθαμεν: perf. of **ἀνα-ἦλθον**, "*we have come up against* you"
πρὸς ὀλίγον: "for a little (time)"
Ἀϊδωνέα: acc., "having beseeched *Aidoneus*" a poetic name for Hades

Πυθαγόρας καὶ Διογένης καὶ ἅπαντες ὁπόσους διέσυρες ἐν τοῖς λόγοις.

5. ΠΑΡΡΗΣΙΑΔΗΣ: ἀνέπνευσα: οὐ γὰρ ἀποκτενεῖτέ με, ἢν μάθητε ὁποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην: ὥστε ἀπορρίψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε. χρήσεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων.

ἀναπνέω: to breathe again, take breath
ἄξιος, -α, -ον: worthy
ἅπας, ἅπασα, ἅπαν: quite all, the whole
ἀποκτείνω: to kill, slay
ἀπορρίπτω: to throw away, put away
διασύρω: to tear in pieces
λίθος, ὁ: a stone
μᾶλλον: rather, more
μανθάνω: to learn
ὁποῖος, -η, -ον: of what sort
ὁπόσος, -η, -ον: as many as
φυλάττω: to keep safe, keep
χράομαι: to use + *dat.*
ὥστε: and so

ἐν τοῖς λόγοις: "in your words" i.e. in his other dialogues, but especially in *Sale of Philosophers*

ἀνέπνευσα: aor. inceptive, indicating the point at which a new state is entered, "I recovered"

ἀποκτενεῖτε: fut. in future more vivid apodosis, "you will not kill me"

μάθητε: aor. subj. in future more vivid protasis, "if you know"

εἰ οὗτος τεθνήξεται: future minatory protasis, "what would we say, *if this one shall be killed*?" i.e. we better not!

ἐγενόμην: aor. of **γίγνομαι** in ind. question, "how I have been" i.e. how I have acted

φυλάττετε: pres. imper., "but rather *keep* them" i.e. keep the stones

κατὰ τῶν ἀξίων: "use *against those who deserve*" i.e. the imposters that Lucian attacks

Future Conditions

The future more vivid condition expresses a *probability*. The future less vivid condition expresses a *possibility*.

The first uses the subj. + **ἄν** in the protasis, future indicative in the apodosis:

οὐ γὰρ ἀποκτενεῖτε με, ἢν μάθητε, "you will not kill me if you know"

The second uses the optative in both parts, with **ἄν** in the apodosis:

οὐ γὰρ ἀποκτένοιτε ἄν με, εἰ μάθοιτε, "you would not kill me if you were to know"

In addition, the future indicative can be used in the protasis producing a future "most vivid" often used in threats:

τί ἂν εἴποιμεν, εἰ οὗτος τεθνήξεται: "what would we say, if this one shall be killed?" i.e. we better not!

ΠΛΑΤΩΝ: *λῃρεῖς. σὲ δὲ χρὴ τήμερον ἀπολωλέναι, καὶ ἤδη γε λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ᾽ ὅσσα ἔοργας.*

ΠΑΡΡΗΣΙΑΔΗΣ: *καὶ μήν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ ἁπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εὔνουν καὶ ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἰπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων εὖ ἴστε ἀποκτενοῦντες, ἢν ἐμὲ ἀποκτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα. ὁρᾶτε οὖν μὴ κατὰ τοὺς πολλοὺς τῶν νῦν φιλοσόφων αὐτοὶ ποιεῖτε, ἀχάριστοι καὶ*

ἀπόλλυμι: to destroy utterly, kill, slay
ἄριστος, ***-η***, ***-ον***: best
ἀχάριστος, ***-ον***: ungracious, unpleasant
ἕνεκα: on account of + *gen.*
ἕννυμι: to put clothes on
ἐπαινέω: to approve, priase
ἐπιτήδευμα, ***-ατος***, ***τό***: a pursuit, practice
ἔρδω: to do
εὔνους, ***-οῦν***: well-disposed to + *dat.*
ἤδη: already, now
κηδεμών, ***-όνος***, ***ὁ***: protector, guardian
λάϊνος, ***-η***, ***-ον***: made of stones
λῃρέω: to speak nonsense
μόνος, ***-η***, ***-ον***: alone, only
οἰκεῖος, ***-α***, ***-ον***: related, friendly to + *dat.*
ὁμογνώμων, ***-ον***: like-minded to + *dat.*
ποιέω: to make, do
πονέω: to work hard, suffer toil
τήμερον: today
τοσοῦτος, ***-αύτη***, ***-οῦτο***: so great
φορτικός, ***-ή***, ***-όν***: course, vulgar
χιτών, ***-ῶνος***, ***ὁ***: a frock

ἀπολωλέναι: perf. inf. after ***χρή***, "necessary *to be slain*"
λάϊνον ... ἔοργας: *Iliad* 3. 57, said by Hector to Paris
ἕσσο: plupf. 2 sing. of ***ἕννυμι***, "already *you would have put on*" i.e. would be wearing; the phrase is preceded in the *Iliad* by ***ἦ τε κεν ἤδη*** and is contrafactual there.
ἔοργας: aor. of ***ἔρδω***, "for what *you did*"
ἐχρῆν: impf. with contrafactual force, "*it would be necessary* to praise" i.e. you ought be praising
ὃν ... μόνον: acc. object of ***ἐπαινεῖν***, "*whom alone* you ought to priase"
ὄντα: pres. part causal agreeing with object of ***ἐπαινεῖν***, "since (me alone) being"
εἰπεῖν: aor. inf. epexegetic after ***φορτικὸν***, "vulgar *to say*"
εὖ ἴστε: perf. imper. of ***οἶδα***, "know well!"
ἀποκτενοῦντες: fut. part. in ind. stat. after ***ἴστε***, "know that *you will be killing*"
ἀποκτείνητε: aor. subj. in future more vivid protasis, "if you kill me"
πεπονηκότα: perf. part. agreeing with ***ἐμὲ***, "me *having suffered* for you"
ὁρᾶτε: pres. imper., "see to it that" i.e. watch out lest
τῶν νῦν φιλοσόφων: "according to the many *of present day philosophers"*
ποιεῖτε: pres. after ***ὁρᾶτε μὴ*** in clause of caution, "watch out *lest you are doing*"

ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

ΠΛΑΤΩΝ: *ὦ τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν; οὕτως ἀνδραπόδοις ὡς ἀληθῶς οἴει διαλέγεσθαι; ἢ καὶ εὐεργεσίαν καταλογιῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροινίᾳ τῶν λόγων;*

6. ΠΑΡΡΗΣΙΑΔΗΣ: *ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικα, ὃς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλελοίπατε ὁμιλῶν; αὐτὰ γοῦν ἅ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν*

ἀγνώμων, ***-ον***: ill-judging, senseless
ἀεί: (*adv.*) always, forever
ἄλλοθεν: (*adv.*) from another place
ἀναισχυντία, ***ἡ***: shamelessness
ἀνδράποδον, ***τό***: one sold as a slave
διαλέγομαι: to converse with + *dat.*
διατελέω: to continue being or doing + *part.*
εὐεργεσία, ***ἡ***: well-doing, benefit
εὐεργέτης, ***-ου***, ***ὁ***: a benefactor
θαυμάζω: to wonder, marvel at
κακηγορία, ***ἡ***: abuse, slander
καταλείπω: to leave behind
καταλογίζομαι: to count up, reckon
οἴομαι: to suppose, think, deem, imagine
ὁμιλέω: to consort with + *dat.*
ὀργίλος, ***-η***, ***-ον***: prone to anger, irascible
παροινία, ***ἡ***: drunken violence
προσοφείλω: to owe in addition
ὑβρίζω: to abuse
ὕβρις, ***-εως***, ***ἡ***: abuse, insolence
ὑπερεπαινέω: to praise above measure
φαίνομαι: to appear, show oneself
φημί: to declare, make known
χάρις, ***ἡ***: grace, gratitude

φαινόμενοι: pres. part. mid., "showing yourselves (to be)"
τῆς κακηγορίας: gen. of cause, "owe *for your slander*"
ὡς ἀληθῶς: "*truly* slaves"
διαλέγεσθαι: pres. inf. in ind. stat. after ***οἴει***, "do you suppose that *you are conversing with*?" + *dat.*
εὐεργεσίαν: acc. pred., "reckon it *as a benfit*"
καταλογιῇ: fut. of ***καταλογίζομαι***, "will you reckon?"
ἐπὶ τῇ: "*in addition to* so much abuse"
ποῦ ... ἢ πότε: "where or when?"
ὕβρικα: perf. of ***ὑβρίζω***, "when *have I abused*?
διατετέλεκα: perf. of ***δια-τελέω***, "I who have always continued to" + *part.*
τοῖς λόγοις: dat. after ***ὁμιλῶν***, "consorting *with these very words"*
καταλελοίπατε: perf. of ***κατα-λείπω***, "the words which *you left behind*"
ὁμιλῶν: pres. part. supplementary also after ***διατετέλεκα***, "continued *to consort with*"
πόθεν ἄλλοθεν: "taken them *from here, from there*"

λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκαστον τὸ ἄνθος ὅθεν καὶ παρ᾽ ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ᾽ ἀληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἳ τοιαῦτα ἐξηνθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαί τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἁρμόσαι, ὡς μὴ ἀπᾴδειν

ἀληθής, **-ές**: unconcealed, true
ἀναλέγω: to pick up, gather up
ἀναπλέκω: to interweave
ἀνθολογία, **ἡ**: a flower-gathering
ἄνθος, **τό**: a blossom, flower
ἄνθρωπος, **ὁ**: a person, human
ἀπᾴδω: to sing out of tune, be out of tune
ἀπανθίζω: to pluck off flowers
ἁρμόζω: to fit together, join
βαφή, **ἡ**: a dyeing, color
γνωρίζω: to recognize
ἐξανθέω: to put forth flowers
ἐπαινέω: to approve, applaud, praise
ἐπιδείκνυμαι: to present, display
ἐπίσταμαι: to know how to + *inf.*
ζηλόω: to admire, be eager for
λαμβάνω: to take
λειμών, **-ῶνος**, **ὁ**: a meadow, garden
μέλιττα, **-ας**, **ἡ**: a bee
ποικίλος, **-η**, **-ον**: varied, dappled
πολυειδής, **-ές**: of many kinds
ὑμέτερος, **-α**, **-ον**: your, yours

λαβὼν: aor. part., "*having taken* them from you"
κατὰ τὴν μέλιτταν: "in the manner of a bee"
ἀπανθισάμενος: aor. part. "*having plucked off* flowers" i.e. like a bee gathering honey
ὅθεν καὶ παρ᾽ ὅτου καὶ ὅπως: "whence, from whom and how" introducing ind. quest.
ἀνελεξάμην: weak aor. in ind. quest. after **γνωρίζουσιν**, "recognized whence *I plucked* each flower"
λόγῳ μὲν ... **τὸ δ᾽ ἀληθὲς**: "while in word ... but in truth" i.e. apparently ... but in fact
τῆς ἀνθολογίας: gen. of cause, "admire *because of the flower-gathering*"
ἐξηνθήκατε: aor. of **ἐξ-ανθέω**, "you who *have put forth* flowers"
τὰς βαφάς: acc. of respect, "of many kinds *in colors*"
ἀναλέξασθαι: weak aor. inf. mid. after **ἐπίσταιτο**, "knows how *to select*"
ἐπίσταιτο: pres. opt. in present general protasis (where the subjunctive is more common) loosely tacked on to the previous clause, "if one knows how to" with the implication that it is unlikely to be fulfilled
ἀναπλέξαι καὶ ἁρμόσαι: aor. inf. also after **ἐπίσταιτο**, "knows how *to interweave and to fit together*"
ἀπᾴδειν: pres. inf. in result clause, "so that they do not *sing out of tune*" shifting metaphors from a bouquet to musical harmony

θάτερον θατέρου. ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθὼς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν εἶναί τις ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὔρυτον εἴη τὴν φύσιν, ὡς ταῖς Μούσαις ἀντᾴδειν, παρ' ὧν εἴληφε τὴν ᾠδήν, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς.

ἀντᾴδέω: to contend in music against + *dat.*
Ἀπόλλων, **-ωνος**, **ὁ**: Apollo
δοτήρ, **-ῆρος**, **ὁ**: a giver, dispenser
ἐναντία: (*adv.*) opposite, against
ἐπιχειρέω: to put one's hand on, try to + *inf.*
ἐριδαίνω: to quarrel, contend with + *dat.*
εὖ: (*adv.*) well
εὐεργέτης, **-ου**, **ὁ**: a benefactor
Εὔρυτος, **ὁ**: Eurytus of Oechalia
Θάμυρις, **ὁ**: Thamyris of Thrace
κακῶς: badly
Μοῦσαι, **αἱ**: the Muses
πάσχω: to suffer, experience
τοξεύω: to shoot with the bow
τοξικός, **-ή**, **-όν**: of the bow
φύσις, **ἡ**: the nature
ᾠδή, **ἡ**: a song, gift of song

θάτερον θατέρου: = **τό ἕτερον τοῦ ἑτέρου**, "one (flower) from the other"
ἔσθ' ὅστις: = **ἔστι ὅστις** pres. of **εἰμι** in a rhetorical question, "*is there* anyone who?"
πεπονθὼς: perf. part. of **πάσχω**, "who, *having experienced* such things"
ἐπιχειρήσειεν: aor. opt. pot., "anyone who *would try* to speak badly about" + *acc.*
ἀφ' ὧν: = **ἀπὸ ὧν**: "the benefactors *from whom*"
εἶναί τις ἔδοξεν: "from whom someone *seemed to be good*" i.e. the very ones from whom his reputation derives
ἐκτὸς εἰ μὴ: "except unless" i.e. only in the case when, introducing a present general protasis that is tacked on to the previous rhetorical question
κατὰ τὸν Θάμυριν ἢ τὸν Εὔρυτον: "in the manner of Thamyris and Eurytus" both of whom contended with the gods and were punished
εἴη: pres. opt. in a present general protasis, "except unless *he happens to be*"
τὴν φύσιν: acc. of respect, "like them *in nature*"
ἀντᾴδειν: pres. inf. in result clause, "so that he *contends in song against*" + *dat.*
εἴληφε: perf. of **λαμβάνω**, "from whom *he has taken*"
ἐριδαίνειν: pres. inf. in second result clause, "so that *he contends* with Apollo"
τοξεύων: pres. part. supplementing **ἐριδαίνειν**, "contends *in shooting arrows*"
καὶ ταῦτα: "and this being the case when..." adding an additional strenghtening circumstance
ὄντι: pres. part. concessive agreeing with **Ἀπόλλωνι**, "*despite him being* the giver of the gift" i.e. Apollo had given the skill to Eurytus
τοξικῆς: sc. **τέχνῃ**, "the giver *of the archery* (skill)"

7. ΠΛΑΤΩΝ: ***τοῦτο μέν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας εἴρηταί σοι: ἐναντιώτατον δ' οὖν ἐστι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσι τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστία πρόσεστιν, ὃς παρ' ἡμῶν τὰ τοξεύματα, ὡς φής, λαβὼν καθ' ἡμῶν ἐτόξευες, ἕνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς: τοιαῦτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὧν σοι τὸν λειμῶνα***

ἀγορεύω: to harangue, speak
ἀδικία, ***ἡ***: wrong-doing, injustice
ἅπας, ***ἅπασα***, ***ἅπαν***: quite all, the whole
ἀπολαμβάνω: to take or receive from
ἀχαριστία, ***ἡ***: thanklessness, ingratitude
γενναῖος, ***-α***, ***-ον***: noble
ἐναντιώτατος, ***-η***, ***-ον***: most opposite
ἐπιδείκνυμι: to display, show
εἴρηκα: to say or speak (*perf.*)
κακῶς: (*adv.*) badly
λειμών, ***-ῶνος***, ***ὁ***: a meadow, garden
πρᾶγμα, ***-ατος***, ***τό***: a deed, act
πρόσειμι: to be added to + *dat.*
ῥήτωρ, ***-ορος***, ***ὁ***: a public speaker, rhetor
σκοπός, ***ὁ***: one that watches
τόλμα, ***-ης***, ***ἡ***: boldness
τόξευμα, ***-ατος***, ***τό***: an arrow
ὑποτίθημαι: to propose X (*acc.*) for oneself
χαλεπωτερος, ***-ά***, ***-όν***: more grievous

κατὰ τοὺς ῥήτορας: "according to the speakers" i.e. rhetorically
εἴρηται: perf. pass. of ***εἴρηκα***, "while this *has been spoken*"
τῷ πράγματι: "it is most opposite *in fact*" i.e. as opposed to rhetorically
εἴ γε ... πρόσεστιν: pres. in simple protasis, "if indeed ingratitude *is added*"
παρ' ἡμῶν ... καθ' ἡμῶν: "from us ... at us"
λαβὼν: aor. part., "you who *having taken*"
ἐτόξευες: impf., "you then *continued shooting arrows*"
ὑποθέμενος: aor. mid. of ***ὑπο-τίθημι***, "*having proposed for yourself* this one purpose" i.e. having only this in mind
ἀπειλήφαμεν: perf. of ***ἀπο-λαμβάνω***: "*we have taken from* you such things"
ἀνθ' ὧν: gen. by attraction (= ***ἀντὶ τούτων οὕς***) "in return for the things which"

Present General Conditions

The common form of a present general condition is subjunctive + ***ἄν*** in the protasis, present indicative in the apodosis. However, Lucian, like other imperial authors, sometimes substitutes the optative for subjunctive in the protasis, particularly if the premise is unlikely to be fulfilled:

ἔοθ' ὅστις ... ἐκτός εἰ μὴ εἴη: "is there anyone who ... except unless he happens to be" i.e. in the unlikely case that he is

ἐκεῖνον ἀναπετάσαντες οὐκ ἐκωλύομεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν: ὥστε διά γε τοῦτο μάλιστα δίκαιος ἂν εἴης ἀποθανεῖν.

ΠΑΡΡΗΣΙΑΔΗΣ: **ὁρᾶτε: πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίεσθε. καίτοι οὐκ ἂν ᾠήθην ποτὲ ὡς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἄν, ἀλλά μοι ἐδοκεῖτε μόνοι δὴ πόρρω εἶναι τοῦ τοιούτου. πλὴν ἀλλὰ μὴ ἄκριτόν γε, ὦ θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητέ με. ὑμέτερον γοῦν καὶ τοῦτο**

ἄκριτος, ***-ον***: unjudged
ἀναπετάννυμι: to spread out, unfold, unfurl
ἀπῆλθον: to go away, depart from (*aor.*)
ἀποκτείνω: to kill, slay
δίκαιος, ***-α***, ***-ον***: just, deserving
δίκη, ***ἡ***: case, trial, judgement, justice
δρέπω: to pluck, cull
ἐμπίπλημι: to fill quite full
θαυμάσιος, ***-ον***: wondrous, wonderful
καθικνέομαι: to come down to + *gen.*
κωλύω: to hinder, prevent from + *inf.*
οἴομαι: to suppose, think, deem, imagine
ὀργή, ***ἡ***: anger
πόρρω: forwards, further, beyond + *gen.*
προκόλπιον, ***τό***: a robe falling over the breast
προσίημι: to send to or towards, let come to
ὑμέτερος, ***-α***, ***-ον***: your, yours

ἀναπετάσαντες: aor. part. of ***ἀνα-πετάννυμι***, "we, *having opened* up that garden"
ἐμπλησάμενον: aor. part. of ***ἐμ-πίπλημι*** agreeing with the acc. subject of ***δρέπεσθαι*** and ***ἀπελθεῖν***, "were not preventing (you), *having filled up* your robe, to depart" i.e. having gathered flowers in your arms
διά γε τοῦτο: "and so for this at least" i.e. even if for nothing else
εἴης: pres. opt. pot., "*you would be* deserving"
ἀποθανεῖν: aor. inf. epexegetic after ***δίκαιος***, "deserving *to die*"
πρὸς ὀργὴν: "you listen *with anger*"
προσίεσθε: impf. of ***προσ-ίημι***, "*you allow* to come nothing" i.e. you are receptive to nothing
οὐκ ἂν ᾠήθην: aor. pass. of ***οἴομαι*** in past contrafactual, "I would not have thought"
καθίκοιτο: aor. opt. pot. of ***κατα-ἱκνέομαι*** in ind. stat. after ***ᾠήθην***, "thought that anger *would have come down to*" i.e. would have affected by
μόνοι δὴ: "you alone of all people"
πλὴν ἀλλὰ: "however" i.e. in spite of that
ἄκριτόν γε: "kill me *unjudged at least*" i.e. at least give me a trial
πρὸ δίκης: "before a trial"
ἀποκτείνητε: pres. subj. in prohibition with ***μὴ***, "*don't kill* me"

ἦν, μὴ βίᾳ μηδὲ κατὰ τὸ ἰσχυρότερον πολιτεύεσθαι, δίκῃ δὲ τὰ διάφορα λύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἑλόμενοι κατηγορήσατε μὲν ὑμεῖς ἢ ἅμα πάντες ἢ ὅντινα ἂν χειροτονήσητε ὑπὲρ ἁπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα. κᾆτα ἢν μέν τι ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γνῷ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν: ὑμεῖς δὲ βίαιον οὐδὲν τολμήσετε: ἢν δὲ τὰς εὐθύνας ὑποσχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος

ἀδικέω: to do wrong
ἀνεπίληπτος, ***-ον***: blameless
ἀξία, ***ἡ***: the worth, penalty
ἀπολογέομαι: to speak in defence
βία, ***ἡ***: bodily strength, force, power, might
βίαιος, ***-ον***: forcible, violent
γιγνώσκω: to to perceive, know
δέχομαι: to take, accept, receive
δηλαδή: (*adv.*) quite clearly, manifestly
διάφορος, ***-ον***: different, unlike
δίδωμι: to give
δικαστήριον, ***τό***: a court of justice
δικαστής, ***-οῦ***, ***ὁ***: a judge, juror
ἔγκλημα, ***-ατος***, ***τό***: an accusation, charge
εἱλόμην: to choose (*aor.*)
εὔθυνα, ***ἡ***: a public examination
ἰσχυρός, ***-ά***, ***-όν***: strong, mighty
καθαρός, ***-ον***: spotless
κατηγορέω: to speak against, to accuse
λύω: to loose
μένω: to stay at home, stay where one is
μέρος, ***-εος***, ***τό***: a part, share
πολιτεύω: to govern, administer justice
τολμάω: to undertake
ὑπέχω: to put under, endure
φαίνομαι: to appear to, seem to + *part.*
χειροτονέω: to appoint

μὴ βίᾳ μηδὲ κατὰ τὸ ἰσχυρότερον: "neither by force nor according to the stronger" ideas about justice posed in the *Republic* of Plato
πολιτεύεσθαι: pres. inf. epexegetic after ***τοῦτο***, "this, namely *to govern*"
δίκῃ δὲ: instrumental, "but rather with justice"
τὰ διάφορα: acc. pl., "to settle *differences*" i.e. disputes
διδόντας ... δεχομένους: pres. part. instrumental acc. pl. agreeing with the subject of ***λύεσθαι***, "(you) *by giving and receiving* in turn"
ἑλόμενοι: aor. part. of ***εἱλόμην***, "*having chosen* a judge"
ὅντινα ἂν χειροτονήσητε: aor. subj. in general relative clause, "or (that one) *whomever you appoint*"
κᾆτα: = ***καὶ εἶτα***, "and then"
ἀδικῶν: pres. part. suppl. after ***φαίνωμαι***, "seem *to be wronging*"
φαίνωμαι: pres. subj. in future more vivid protasis, "if I seem"
γνῷ: aor. subj. of ***γιγνώσκω*** also in future more vivid protasis, "if the court *realizes*"
ὑφέξω: fut. of ***ὑπο-έχω*** in more vivid apodosis, "I will endure"
ὑποσχὼν: aor. part. circumstantial of ***ὑπο-έχω***, "if *having endured* examinations"

εὑρίσκωμαι, ἀφήσουσί με οἱ δικασταί, ὑμεῖς δὲ εἰς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψετε.

9. ΠΛΑΤΩΝ: ***τοῦτ' ἐκεῖνο: εἰς πεδίον τὸν ἵππον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθῃς. φασὶ γοῦν ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς***

ἀπῆλθον: to go away, depart from (*aor.*)
ἀφίημι: to send forth, discharge
δικανικός, ***-η***, ***-ον***: skilled in law
δικαστής, ***-οῦ***, ***ὁ***: a judge
ἐξαπατάω: to deceive thoroughly
εὑρίσκω: to find
ἵππος, ***ὁ***: a cavalry
πανοῦργος, ***-ον***: ready to do anything
παρακρούω: to mislead
παροξύνω: to provoke, irritate
πεδίον, ***τό***: a plain or flat
ῥήτωρ, ***-ορος***, ***ὁ***: a public speaker, pleader
τρέπω: to turn or direct

εὑρίσκωμαι: pres. subj. pass. in future more vivid protasis, "if I am found (to be)"
ἀφήσουσι: fut. of ***ἀπο-ίημι*** in more vivid apodosis, "then *they will release* me"
εἰς τοὺς ἐξαπατήσαντας ... παροξύναντας: aor. part. attributive, "against *those who deceived ... who provoked* you"
καθ' ἡμῶν: "provoked you *against us*"
τρέψετε: fut. also in more vivid apodosis, "then *you will turn* your anger"
τοῦτ' ἐκεῖνο: "this is that very thing" i.e. this is just what we would expect
εἰς πεδίον τὸν ἵππον: "*the cavalry into the open field*" i.e. like a military manoeuvre meant to give advantage
παρακρουσάμενος: aor. part. instrumental, "escape *by misleading*"
ἀπέλθῃς: aor. subj. in purpose clause, "in order to escape"
εἶναι: pres. inf. in ind. stat. after ***φασὶ***, "they say *you are*"

Expressing Purpose

Purpose clauses take the subjunctive (optative in secondary sequence):

ὡς ἀπέλθῃς: "you do this *in order to escape*"

ἐπλανήθην ὡς συγγενοίμην: "I wandered *in order to be with* her"

Sometimes the optative is used in primary sequence, implying a reference to the past as well as to the present (Smyth 2200):

ἀφίξεται ὡς περιπατήσειε: "she will arrive *in order to walk around*" i.e. as she has in the past

Purpose can also be indicated by a participle (especially future participle), by various prepositions, and by an infinitive after a verb of motion.

λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὄντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἄδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι;

ΠΑΡΡΗΣΙΑΔΗΣ: θαρρεῖτε τούτου γε ἕνεκα: οὐδένα τοιοῦτον διαιτητὴν ὕποπτον ἢ ἀμφίβολον ἀξιώσαιμ' ἂν γενέσθαι καὶ ὅστις ἀποδώσεταί μοι τὴν ψῆφον. ὁρᾶτε γοῦν, τὴν Φιλοσοφίαν αὐτὴν μεθ' ὑμῶν ποιοῦμαι δικάστριαν ἔγωγε.

ΠΛΑΤΩΝ: καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν;

ΠΑΡΡΗΣΙΑΔΗΣ: οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε: οὐδὲν οὐδὲ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ ἐκ

ἄδικος, **-ον**: unrighteous, unjust
ἀμφίβολος, **-ον**: dubious
ἀξιόω: to deem worthy of, think fit
ἀποδίδωμι: to give in exchange
δέδια: to fear (*perf.*)
διαιτητής, **-οῦ**, **ὁ**: an arbitrator, judge
δικάζω: to judge
δίκαιος, **-α**, **-ον**: observant of custom. just
δικάστρια, **ἡ**: a she-judge
δωροδοκέω: to corrupt with bribes
ἐθέλω: to wish + *inf.*
ἕνεκα: on account of + *gen*.
θαρρέω: to take courage
κατηγορέω: to speak against, to accuse
πείθω: to persuade
ποιέω: to make, do
τοσοῦτος, **-αύτη**, **-οῦτο**: so large, so tall
ὑπερφέρω: to surpass
ὕποπτος, **-ον**: suspicious
ψηφίζω: to vote
ψῆφος, **ἡ**: a voting pebble

τίνα: "*whom* do you wish to become"
δωροδοκήσας: aor. part., "not someone you, *having corrupted with bribes*"
οἷα πολλὰ : "*as many times* you do"
ἄδικα: acc. adverbial, "unjustly"
πείσεις: fut. of **πείθω**, "whom *you will presuade*" + *inf.*
ψηφίσασθαι: aor. inf. mid. after **πείσεις**, "persuade *to vote* on your behalf"
οὐδένα ... **ἀμφίβολον**: acc. pred. after **γενέσθαι**, "fit to be *no such judge,* etc."
ἀξιώσαιμ' ἂν: aor. opt. pot., "I would think it fit"
γενέσθαι: aor. inf. after **ἀξιώσαιμι**, "think fit *to become*" i.e. to be
ἀποδώσεται: fut. mid. of **ἀποδίδωμι**, "someone who *will exchange* his vote" i.e. sell it
δικάστριαν: acc. pred., "I make Philosophy *the judge*"
κατηγορήσειεν: aor. opt. pot., "who *would prosecute*?"
δικάσομεν: fut., "if we shall judge" i.e. be in the jury
αὐτοὶ: nom., "*you yourselves* prosecute and judge!"
οὐδὲν οὐδὲ: the double negative is emphatic, "I fear *not at all*"
τοῖς δικαίοις: dat after **ὑπερφέρω**, "I surpass *in just things*" i.e. in justice

περιουσίας ἀπολογήσεσθαι ὑπολαμβάνω.

10. ΠΛΑΤΩΝ: τί ποιοῦμεν, ὦ Πυθαγόρα καὶ Σώκρατες; ἔοικε γὰρ ἀνὴρ οὐκ ἄλογα προκαλεῖσθαι δικάζεσθαι ἀξιῶν.

ΣΩΚΡΑΤΗΣ: τί δὲ ἄλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον καὶ τὴν Φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὅ τι καὶ ἀπολογήσεται: τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων. παρέξομεν οὖν ἀφορμὰς τοῖς κακηγορεῖν ἐθέλουσιν καταλεύσαντες ἄνδρα μηδὲ ἀπολογησάμενον

ἀκούω: to hear, listen
ἄλογος, **-ον**: without reason
ἀνήρ, **ἀνδρός**, **ὁ**: a man
ἀπολογέομαι: to speak in defence of oneself
ἀφορμή, **ἡ**: a starting-point, occasion
βαδίζω: to go slowly, to walk
δεινῶς: (*adv.*) fearfully
δικαστήριον, **τό**: a court of justice
ἔοικα: to seem to (*perf.*) + *inf.*
ἰδιωτικός, **-ή**, **-όν**: private, unprofessional
κακηγορέω: to speak ill of, abuse, slander
καταλεύω: to stone to death
ὀργίλος, **-η**, **-ον**: prone to anger, irascible
παραλαμβάνω: to take with
παρέχω: to furnish, provide
περιουσία, **ἡ**: abundance
προκαλέομαι: to challenge for a decision
τίθημι: to set, put, place
ὑπολαμβάνω: to undertake to + *inf.*
χείρ, **χειρός**, **ἡ**: the hand

οὐκ ἄλογα: acc. adverbial, "challenge *not unreasonably*"
προκαλεῖσθαι: pres. inf. after **ἔοικε**, "he seems *to challenge*"
ἀξιῶν: pres. part., "*when he deems it worthy* to be judged"
ἄλλο ἢ: "what *other than*?"
βαδίζωμεν: pres. subj. hortatory, "*let us go* to court!"
ἀκούσωμεν: aor. subj. hortatory, "let us listen!"
τὸ πρὸ δίκης: "the pre-judgement" i.e judging without hearing a defense
ὀργίλων: gen. abs., "(being characteristic of) *irascible* men"
τὸ δίκαιον ἐν τῇ χειρὶ: "placing justice in the hand" i.e. believing that justice is a matter of strength
τιθεμένων: pres. part. in gen. abs., "men *placing*"
παρέξομεν: fut., "*we will provide* occasions"
ἐθέλουσιν: pres. part. attributive, "provide *to those wishing to*" + *inf.*
καταλεύσαντες: aor. part. instrumental, "provide *by stoning to death*"
μηδὲ ἀπολογησάμενον: aor. part. concessive, "a man *not even having made a defense*"

ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνῃ χαίρειν αὐτοὶ λέγοντες. ἢ τί ἂν εἴποιμεν Ἀνύτου καὶ Μελήτου πέρι, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὗτος τεθνήξεται μηδὲ τὸ παράπαν ὕδατος μεταλαβών;

ΠΛΑΤΩΝ: *ἄριστα παραινεῖς, ὦ Σώκρατες: ὥστε ἀπίωμεν ἐπὶ τὴν Φιλοσοφίαν. ἡ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἷς ἂν ἐκείνη διαγνῷ.*

11. ΠΑΡΡΗΣΙΑΔΗΣ: *εὖ γε, ὦ σοφώτατοι, ἀμείνω ταῦτα καὶ νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἔφην: δεήσει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ.*

ἀγαπάω: to love, be fond of
ἀμείνων, **-ον**: better, abler
ἄπειμι: to depart (*fut.*)
δέομαι: to need + *gen.*
διαγιγνώσκω: to distinguish, discern
δικαιοσύνη, **ἡ**: righteousness, justice
δικαστής, **-οῦ**, **ὁ**: a judge, juror
κατηγορέω: to speak against, to accuse
λίθος, **ὁ**: a stone
μεταλαμβάνω: to partake of
μικρός, **-ά**, **-όν**: small, little
νομιμώτερος, **-α**, **-ον**: more customary
παραινέω: to exhort, recommend, advise
παράπαν: (*adv.*) altogether, absolutely
τότε: at that time, then
ὕδωρ, **ὕδατος**, **τό**: water
ὕστερον: (*adv.*) later
φημί: to declare, make known
φυλάττω: to keep, preserve
χαίρω: to rejoice, be glad, be delighted

καὶ ταῦτα: "and all this" adding an additional argument
χαίρειν: pres. inf. in ind. stat. after **λέγοντες**, "saying that we *rejoice in*" + *dat.*
αὐτοὶ: nom. subject of **χαίρειν**, "we ourselves"
λέγοντες: pres. part. concessive, "all this *despite us saying*"
εἴποιμεν: aor. opt. pot., "what *would we say*?"
Ἀνύτου καὶ Μελήτου πέρι: anastrophe, "about Anytus and Meletus" the accusers of Socrates, who were notoriously unscrupulous
κατηγορησάντων: aor. part. attributive, "the ones *who prosecuted* me"
δικαστῶν: gen. also after **περὶ**, "or about *the jurors* at that time" who found him guilty
τεθνήξεται: fut. perf. of **θνήσκω** in future most vivid protasis, "if this one is killed" i.e. and he better not be, an example of the future minatory condition
μηδὲ τὸ παράπαν: with a negative, this adverbial expression means "not at all"
ὕδατος: gen. after **μεταλαβών**, "the water" refers to the waterclock used by pleaders and hence is a metonym for a legal hearing
μεταλαβών: aor. part. conditional, "if not at all *sharing in*" + *gen.*
ἀπίωμεν: pres. subj. hortatory of **ἀπο-εἶμι**, "and so let us go!"
ἡ δὲ δικασάτω: aor. imper. 3 sing., "and let her (Philosophy) judge!"
διαγνῷ: aor. subj. of **δια-γιγνώσκω** in general relative clause, "whatever *she decides*"

Circumstantial Participles

Circumstantial participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. The circumstances can be of the following types: time, manner, instrument, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples:

Time: ***ἥξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην***: "I will come along with you *once I have judged* this case."

Instrument: ***παρέξομεν οὖν ἀφορμὰς τοῖς κακηγορεῖν ἐθέλουσιν καταλεύσαντες ἄνδρα***: "*by stoning* the man we will provide the occasion for those wishing to accuse us"

Condition: ***παρέξομεν οὖν ἀφορμὰς τοῖς κακηγορεῖν ἐθέλουσιν καταλεύσαντες ἄνδρα μηδὲ ἀπολογησάμενον ὑπὲρ ἑαυτοῦ.*** "we will provide the occasion for those wishing to accuse us by stoning the man, *if not even having spoken in defense* of himself. (Note that ***μὴ*** is used for ***οὐ*** when the participle is conditional.)

Purpose: ***τραγῳδόν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ᾄσόμενον τὰς Φρυγῶν συμφοράς.*** **"We have summoned a tragic actor *in order to sing* Phrygian disasters" (often as here with the future tense of the participle)**

Concession: ***καὶ ταῦτα δικαιοσύνῃ χαίρειν αὐτοὶ λέγοντες***; "and all this *despite claiming* that we rejoice in justice"

εἶτα ἠγανακτήσατε λοιδορησαμένου τινός, ***καὶ ταῦτα εἰδότες ἐμέ***: "are you annoyed at someone abusing you, and this *even though knowing* these things about me?"

Cause: ***ὅλως δὲ ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκτει περιῳβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου λόγοις***. "Be irritated completely on behalf of Philosophy herself, because *she has been abused* and *spoken ill of*"

ἕπεσθον ... ὡς τὸν δείλαιον τουτονὶ ἀνθρωπίσκον ἐραστὴν ἡμέτερον ὄντα καὶ κινδυνεύοντα: "follow ... *since* this person *is* our lover and *is risking*"

Attendant Circumstance: ***ἵνα ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο.*** "so that each would depart *having* a part of him"

The circumstantial participle can also stand in the genitive absolute construction:

πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἑώρων περιδέραια χρυσᾶ. "but often, her *having become naked*, I would unintentionally see the golden necklaces"

ποῦ δὲ τὴν Φιλοσοφίαν εὕροι τις ἄν; οὐ γὰρ οἶδα ἔνθα οἰκεῖ: καίτοι πάνυ πολὺν ἐπλανήθην χρόνον ἀναζητῶν τὴν οἰκίαν, ὡς συγγενοίμην αὐτῇ. εἶτα ἐντυγχάνων ἄν τισι τριβώνια περιβεβλημένοις καὶ πώγωνας βαθεῖς καθειμένοις παρ' αὐτῆς ἐκείνης ἥκειν φάσκουσιν, οἰόμενος

ἀναζητέω: to examine, seek out
βαθύς, ***-εῖα***, ***-ύ***: deep, long
εἶτα: then, next
ἔνθα: there, where
ἐντυγχάνω: to fall in with, encounter + *dat.*
εὑρίσκω: to find
ἥκω: to have come, be present, be here
καθίημι: to send down, let fall
καίτοι: and yet
οἰκέω: to inhabit, live
οἰκία, ***ἡ***: a house
οἴομαι: to suppose, think, deem, imagine
πάνυ: (*adv.*) altogether, very
περιβάλλω: to throw round
πλανάομαι: to wander
πώγων, ***-ωνος***, ***ὁ***: the beard
συγγίγνομαι: to be with + *dat.*
τριβώνιον, ***τό***: a little worn garment
φάσκω: to say, affirm, assert
χρόνος, ***ὁ***: time

εὕροι: aor. opt. pot. of ***εὑρίσκω***, "where *could one find*?
ἐπλανήθην: aor. pass. with middle sense, "I wandered"
πολὺν χρόνον: acc. of duration, "for a very long time"
ἀναζητῶν: pres. part. expressing purpose, "I went *in order to seek out* her house"
συγγενοίμην: aor. opt. of ***συγ-γίγνομαι*** in purpose clause in secondary sequence, "wandered *in order to be with* her"
ἐντυγχάνων: pres. part. representing an imperfect indicative with iterative ***ἄν***, "I used to (repeatedly) encounter" + *dat.*
περιβεβλημένοις: perf. part. attributive of ***περι-βάλλω*** after ***ἐντυγχάνων***, "encounter *those who have put around themselves*" i.e. those wearing
καθειμένοις: perf. part. attributive of ***κατα-ἵημι*** also after ***ἐντυγχάνων***, "encounter *those who have let fall* beards"
παρὰ αὐτῆς: "to have come *from her*" i.e. from Philosophy
φάσκουσιν: pres. part. attributive, "encounter those *claiming* to have come"

How to recognize a philosopher

Greek authors often used a set of stereotypical images and characteristics to talk about philosophers. They have pale skin, dirty clothes, beards, and carry a staff. Here is some key vocabulary:

τρίβων, ***-ονος***, ***ὁ*** or ***τριβώνιον***, ***τό***: a worn out garment
βακτηρία, ***ἡ***: a staff, cane
πήρα, ***ἡ***: a leather pouch
πώγων, ***-ωνος***, ***ὁ***: a beard
ὠχρός, ***-ά***, ***-όν***: pale, wan

εἰδέναι αὐτοὺς ἀνηρώτων: οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδὲν ὅλως ἀπεκρίναντό μοι, ὡς μὴ ἐλέγχοιντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἀντ᾽ ἄλλης ἐπεδείκνυον. οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν.

12. πολλάκις δὲ ἢ αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος ἦκον ἂν ἐπί τινας θύρας βεβαίως ἐλπίσας τότε γοῦν

ἀγνοέω: not to perceive or know
ἄλλος, **-η**, **-ον**: an other
ἀνερωτάω: to ask or inquire of, question
ἀποκρίνομαι: to answer
βεβαίως: firmly, certainly
δύναμαι: to be able
εἰκάζω: to estimate, guess
ἐλέγχω: to disgrace, refute, prove
ἐλπίζω: to hope for, look for, expect
ἐξευρίσκω: to find out, discover
ἐπιδείκνυμι: to point out
θύρα, **ἡ**: a door
μᾶλλον: more than + *gen.*
ξεναγέω: to be a guide
οἰκία, **ἡ**: a house, dwelling
ὅλως: wholely, entirely
οὐδέπω: (*adv.*) not yet
πολλάκις: (*adv.*) many times
τήμερον: (*adv.*) today

εἰδέναι: perf. inf. of **οἶδα** in ind. stat. after **οἰόμενος**, "supposing them *to know,*" This account of Parresiades recalls Socrates' account of his search in his *Apology*.

ἀνηρώτων: impf., "I used to question them"

οἱ δὲ: "but they"

ἐμοῦ: gen. of comparison after **μᾶλλον**, "much more *than me*"

ἀγνοοῦντες: pres. part. pred., "they (were) *not knowing*"

ἀπεκρίναντο: aor., "they *answered* nothing"

ἐλέγχοιντο: pres. opt. in purpose clause in secondary sequence, "answered *in order not to be proven*"

οὐκ εἰδότες: perf. part. of **οἶδα** supplementing **ἐλέγχοιντο**, "to be proven *not knowing*" i.e. to have their ignorance exposed

ἄλλην θύραν ἀντ᾽ ἄλλης: "one door after another"

δεδύνημαι: perf. of **δύναμαι**, "I have (not yet) been able to" + *inf.*

εἰκάσας: aor. part. instrumental, "either I myself *by guessing*"

ξεναγήσαντος: aor. part. in gen. abs. instrumental, "by someone *having guided* me"

ἦκον: impf. iterative with **ἄν**, "I would (repeatedly) come to"

ἐλπίσας: aor. part., "*expecting* firmly"

> The particle **ἄν** with past indicative tenses is usually contrafactual, expressing a potential that has not been fulfilled. Another less common use of **ἄν** with the aorist or imperfect is to express a habitual action. Only the context will distinguish the two uses: **ἦκον ἄν,** either "I would come" (usually) or "I would have come" (but I didn't). (Smyth 1784, 1790).

εὑρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν εἰσιόντων τε καὶ ἐξιόντων, ἁπάντων σκυθρωπῶν καὶ τὰ σχήματα εὐσταλῶν καὶ φροντιστικῶν τὴν πρόσοψιν: μετὰ τούτων οὖν συμπαραβυσθεὶς καὶ αὐτὸς εἰσῆλθον ἄν. εἶτα ἑώρων γύναιόν τι οὐχ ἁπλοϊκόν, εἰ καὶ ὅτι μάλιστα εἰς τὸ ἀφελὲς καὶ ἀκόσμητον ἑαυτὴν ἐπερρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐῶσα οὐδὲ τοῦ ἱματίου τὴν ἀναβολὴν ἀνεπιτηδεύτως

ἀκαλλώπιστος, ***-ον***: unadorned
ἀκόσμητος, ***-ον***: unadorned
ἀναβολή, ***ἡ***: a piled-up mound,
ἀνεπιτηδεύτως: (*adv.*) without care, artlessly
ἄνετος, ***-ον***: relaxed, slack, loose
ἁπλοϊκός, ***-η***, ***-ον***: simple, plain
αὐτίκα: (*adv.*) immediately
αὐτόσε: thither, to the very place
ἀφελής, ***-ές***: simple, artless
γύναιον, ***τό***: a woman (contemptuous)
εἴσειμι: to go into (*fut.*)
εἰσῆλθον: to go in, enter (*aor.*)
ἔξειμι: to go out (*fut.*)
ἐπιρρυθμίζω: to remold, amend
εὐσταλής, ***-ές***: well-equipt
ἱμάτιον: an outer garment, a cloak or mantle
καταφαίνομαι: to appear clearly
κόμη, ***ἡ***: the hair of the head
πλῆθος, ***-εος***, ***τό***: a crowd, multitude
πρόσοψις, ***-εως***, ***ἡ***: countenance
σκυθρωπός, ***-όν***: sullen, downcast
συμπαραβύω: to cram in along with
σχῆμα, ***-ατος***, ***τό***: form, bearing
τεκμαίρομαι: to judge by signs
φροντιστικός, ***-η***, ***-ον***: thoughtful, solemn

εὑρηκέναι: perf. inf. of ***εὑρίσκω*** after ***ἐλπίσας***, "expecting *to have found*" i.e. found the house of Philosophy
τῷ πλήθει: dat. instrumental, "judging *by the crowd*"
τῶν εἰσιόντων: pres. part. gen. attributive of ***εἴσ-εἶμι***, "crowd *of those entering* and exiting"
τὰ σχήματα: acc. of respect, "well-equipped *in appearance*" i.e. well-dressed
τὴν πρόσοψιν: acc. of respect, "solemn *in countenance*"
συμπαραβυσθεὶς: aor. part. pass., "*having crammed myself along with* these"
εἰσῆλθον ἄν: aor. iterative, "I would (usually) enter"
ἑώρων: impf. of ***ὁράω***, "I used to see"
ὅτι μάλιστα: "as much as possible"
ἐπερρύθμιζεν: impf. connative of ***ἐπι-ρυθμίζω*** in past simple protasis, "even if *she was trying to remold* herself"
κατεφάνη: aor. pass. of ***καταφαίνομαι***, "but she *appeared clearly* to me" + *part.*
δοκοῦν: pres. inf. of ***δοκέω*** after ***ἐῶσα***, "not allowing the looseness *to seem*"
ἀκαλλώπιστον: acc. pred. after ***δοκοῦν***, "to seem *unadorned*"
ἐῶσα: pres. part. supplementing ***κατεφάνη***, "appeared to me neither *to be allowing*"
οὐδὲ ... ἀνεπιτηδεύτως: "*nor artlessly* to be wrapping"
τοῦ ἱματίου τὴν ἀναβολὴν: "the piled up fabric of her cloak" i.e. the folds of her gown

περιστέλλουσα: πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη. ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος, καὶ τὰ ῥήματα πάνυ ἑταιρικά, καὶ ἐπαινουμένη ὑπὸ τῶν ἐραστῶν εἰς κάλλος ἔχαιρε, καὶ εἰ δοίη τις προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν παρακαθισαμένη πλησίον, τοὺς πένητας τῶν ἐραστῶν οὐδὲ προσέβλεπεν. πολλάκις δὲ καὶ

ἀθεράπευτος, ***-ον***: uncared for
δέχομαι: to accept, receive
ἐπαινέω: to approve, applaud, praise
ἐραστής, ***ὁ***: a lover
ἑταιρικός, ***-ή***, ***-όν***: befitting a courtesan
εὐπρέπεια, ***ἡ***: goodly appearance, dignity
κάλλος, ***-ους***, ***τό***: beauty
κοσμέω: to order, adorn
πάνυ: (*adv.*) altogether, entirely
παρακαθίζω: to set beside or near
πένης, ***-ητος***, ***ὁ***: a poor man
περιστέλλω: to dress, wrap about, clothe
πλησίον: (*adv.*) more near
πλουσιώτερος, ***-η***, ***-ον***: richer, wealthier
πολλάκις: (*adv.*) many times, often
πρόδηλος, ***-ον***: clear beforehand
προσβλέπω: to look at or upon
προσχράομαι: to avail oneself of, use + *dat*.
προχείρως: (*adv.*) eagerly
ῥῆμα, ***-ατος***, ***τό***: a word
ὑποφαίνομαι: to appear from under
φῦκος, ***-εος***, ***τό***: rouge
χαίρω: to rejoice, be glad, be delighted
ψιμύθιον, ***τό***: white lead (a form of make-up)

περιστέλλουσα: pres. part. also supplementing ***κατεφάνη***, "appeared to me *to be wrapping about*" i.e. to be arranging

κοσμουμένη: pres. part. mid. supplementing ***πρόδηλος ἦν***, "she was very clearly *adorning herself*"

αὐτοῖς: dat. instrumental, "adorning herself *with these things*" i.e. her hair and dress

πρὸς εὐπρέπειαν: expressing purpose, "for the sake of good appearance"

τῷ ἀθεραπεύτῳ δοκοῦντι: pres. part. attributive dat. after ***προσχρωμένη***, "making use of the appearing (to be) uncared for"

προσχρωμένη: pres. part. also supplementing ***πρόδηλος ἦν***, "clearly *making use of*" + *dat*.

ἐπαινουμένη: pres. part. pass. supplementing ***ἔχαιρε***, "she rejoiced *in being praised*"

δοίη: aor. opt. of ***δίδωμι*** in past general protasis, "if anyone would give"

ἐδέχετο: impf. in past general apodosis, "then she would receive"

παρακαθισαμένη: aor. part. representing an aorist iterative with ***ἂν***, "she would sit near the richer ones"

προσέβλεπεν: impf., "nor would she look upon" i.e. pay attention to

γυμνωθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἑώρων περιδέραια χρυσᾶ τῶν κλοιῶν παχύτερα. ταῦτα ἰδὼν ἐπὶ πόδα ἂν εὐθὺς ἀνέστρεφον, οἰκτείρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους ἑλκομένους πρὸς αὐτῆς οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος καὶ κατὰ τὸν Ἰξίονα εἰδώλῳ ἀντὶ τῆς Ἥρας συνόντας.

ΠΛΑΤΩΝ: *τοῦτο μὲν ὀρθῶς ἔλεξας: οὐ γὰρ πρόδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλὰ οὐδὲν δεήσει βαδίζειν*

ἀκούσιος, **-ον**: against one's will, involuntary
ἀναστρέφω: to turn upside down, reverse
βαδίζω: to go slowly, to walk
γνώριμος, **-ον**: well-known, familiar to + *dat.*
γυμνόω: to strip naked
δηλαδή: (*adv.*) quite clearly, manifestly
εἴδωλον, **τό**: an image, a phantom
ἕλκω: to draw, drag
Ἥρα, **ἡ**: Hera, wife of Zeus
θύρα, **ἡ**: a door
Ἰξίων, **-ονος**, **ὁ**: Ixion
κακοδαίμων, **-ον**: miserable
κλοιός, **ὁ**: a shackle
οἰκτείρω: to pity, have pity for
ὀρθῶς: (*adv.*) correctly
παχύτερος, **-α**, **-ον**: thicker
περιδέραιον, **τό**: a necklace
πούς, **ποδός**, **ὁ**: a foot
πρόδηλος, **-ον**: clear
ῥίς, **ῥινός**, **ἡ**: the nose
σύνειμι: to be together with, consort with
χρύσοῦς, **-ῆ**, **-οῦν**: golden

γυμνωθείσης: aor. part. pass. in gen. abs., "she *having become naked*" i.e. involuntarily baring her skin
κατὰ τὸ ἀκούσιον: expressing manner, "involuntarily"
ἑώρων: impf. of **ὁράω**, "I would see"
τῶν κλοιῶν: gen. of comparison after **παχύτερα**, "thicker *than shackles*"
ἰδὼν: aor. of **εἶδον**, "*upon seeing* these things"
ἀνέστρεφον: impf. iterative, "I would immediately reverse" i.e. turn away
οἰκτείρας: aor. part., "*having pitied* those"
ἑλκομένους: pres. part. pass. attributive, "those *being dragged*"
πρὸς αὐτῆς: "dragged *toward her* " i.e. toward Philosophy
οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος: gen. of the part touched, "dragged *not by the nose, but by the beard*"
κατὰ τὸν Ἰξίονα: "in the manner of Ixion" whom Zeus deceived with an image (**εἴδωλον**) of Hera
συνόντας: pres. part. attributive, "those *consorting with*" + *dat.*
ἔλεξας: first aorist of **λέγω** (= **εἶπες**), "you *spoke* correctly"
πρόδηλος: sc. **ἐστι**, "the door *clearly* (is)"
πλὴν ἀλλὰ: "however"
δεήσει: fut., "*it will be necessary* not at all" + *inf.*

ἐπὶ τὴν οἰκίαν: ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν. ἡ δὲ ἤδη που ἀφίξεται ἐπανιοῦσα ἐξ Ἀκαδημίας, ὡς περιπατήσειε καὶ ἐν τῇ Ποικίλῃ: τοῦτο γὰρ ὁσημέραι ποιεῖν ἔθος αὐτῇ: μᾶλλον δὲ ἤδη πρόσεισιν. ὁρᾷς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος, τὴν προσηνῆ τὸ βλέμμα, τὴν ἐπὶ συννοίας ἠρέμα βαδίζουσαν;

ΠΑΡΡΗΣΙΑΔΗΣ: **πολλὰς ὁμοίας ὁρῶ τό γε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἥ γε ἀληθὴς Φιλοσοφία καὶ ἐν αὐταῖς.**

Ἀκαδήμεια, **ἡ**: the school of Plato
ἀληθής, **-ές**: unconcealed, true
ἀναβολή: a pile of material, clothing
ἀφικνέομαι: to come to
βαδίζω: to go slowly, to walk
βάδισμα, **-ατος**, **τό**: walk, gait
βλέμμα, **-ατος**, **τό**: a look, glance, gaze
ἔθος, **-εος**, **τό**: custom, habit
εἷς, **μία**, **ἕν**: one
ἐνταῦθα: here
ἐπάνειμι: to return (*fut.*)
ἠρέμα: (*adv.*) gently, softly
κόσμιος, **-ον**: well-ordered, regular, moderate
οἰκία, **ἡ**: a building, house
ὅμοιος, **-α**, **-ον**: like, resembling
ὁσημέραι: as many days as are, every day
πάντως: (*adv.*) altogether;
περιπατέω: to walk about or around
πρόσειμι: to approach (*fut.*)
προσηνής, **-ές**: soft, gentle, kind
σύννοια, **ἡ**: meditation, deep thought
σχῆμα, **-ατος**, **τό**: form, figure, appearance
ὑπομένω: to stay behind, survive

ἐν Κεραμεικῷ: "in the potters quarter" on the other side of the agora from the acropolis
ὑπομενοῦμεν: fut., "we will wait here"
ἡ δὲ ἤδη που: "and she (Philosophy) presently I suppose"
ἀφίξεται: fut., "she will arrive"
ἐπανιοῦσα: pres. part. of **ἐπι-ανα- εἶμι**, "she *returning*"
ἐξ Ἀκαδημίας: "from the Academy" the school of Plato located outside the city walls
περιπατήσειε: aor. opt. in purpose clause in primary sequence (where the subjunctive would be expected) implying a reference to the past as well as to the present, "in order to walk up and down" a reference to the "perpatetic" school of Aristotle
καὶ ἐν τῇ Ποικίλῃ: "and also in the painted (stoa)" the site of gatherings among the Stoics, who took there name from this place
ποιεῖν: pres. inf. epexegetic after **ἔθος**, "it is her custom *to do*"
μᾶλλον δὲ ἤδη: "but already"
τὸ βλέμμα: acc. of respect, "kind *in gaze*"
πολλὰς ὁμοίας: "I see *many similar ones*"
τό γε σχῆμα: acc. of respect, "similar *at least in appearance*"
τὴν ἀναβολήν: acc. of respect, "similar *in clothing*"

ΠΛΑΤΩΝ: *εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθεγξαμένη μόνον.*

14 ΦΙΛΟΣΟΦΙΑ: *παπαῖ: τί Πλάτων καὶ Χρύσιππος ἄνω καὶ Ἀριστοτέλης καὶ οἱ λοιποὶ ἅπαντες, αὐτὰ δὴ τὰ κεφάλαιά μου τῶν μαθημάτων; τί αὖθις εἰς τὸν βίον; ἆρά τι ὑμᾶς ἐλύπει τῶν κάτω; ὀργιζομένοις γοῦν ἐοίκατε. καὶ τίνα τοῦτον συλλαβόντες ἄγετε; ἢ που τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστιν;*

ΠΛΑΤΩΝ: *νὴ Δία, ὦ Φιλοσοφία, πάντων γε ἱεροσύλων ἀσεβέστατος, ὃς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν*

ἀγορεύω: to harangue, speak
ἄγω: to lead
ἀνδροφόνος, **ὁ**: a murderer
ἄνω: (*adv.*) upwards
ἆρα: *particle introducing a question*
ἀσεβέστατος, **-η**, **-ον**: most impious
αὖθις: (*adv.*) back, back again
βίος, **ὁ**: life
δηλόω: to show, exhibit
ἔοικα: to seem like (*perf.*) + *dat.*
ἱερόσυλος, **ὁ**: a temple-robber
ἱερώτατος, **-η**, **-ον**: most holy
κακῶς: (*adv.*) badly
κάτω: (*adv.*) down, downwards
κεφάλαιος, **-α**, **-ον**: of the head, chief
λοιπός, **-ή**, **-όν**: remaining, the rest
λυπέω: to grieve, vex
μάθημα, **-ατος**, **τό**: a lesson
μόνον: (*adv.*) alone
ὀργίζω: to make angry, irritate
παπαῖ: *an exclamation*
συλλαμβάνω: to collect, gather together
τυμβωρύχος, **ὁ**: a grave-robber
φθέγγομαι: to utter a sound or voice

ἥτις ἐστὶ: ind. ques., "she will exhibit *who she is*"
φθεγξαμένη: aor. part. instrumental, "exhibit *by speaking*"
ἄνω: "up here" i.e. as opposed to the underworld
αὐτὰ δὴ τὰ κεφάλαια: "these are the chief ones"
τῶν κάτω: "was something *of the things below*" i.e. in Hades
ὀργιζομένοις: pres. part. attributive after **ἐοίκατε**, "you seem like *those being angry*"
τίνα τοῦτον: "who is this one?"
συλλαβόντες: aor. part., "you having collected"
ἢ που: "perhaps"

ἐπεχείρησεν καὶ ἡμᾶς ἅπαντας, ὁπόσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν.

15. **ΦΙΛΟΣΟΦΙΑ:** **εἶτα ἠγανακτήσατε λοιδορησαμένου τινός, καὶ ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς Κωμῳδίας ἀκούουσα ἐν Διονυσίοις ὅμως φίλην τε αὐτὴν ἥγημαι καὶ οὔτε ἐδικασάμην οὔτε ἠτιασάμην προσελθοῦσα, ἐφίημι δὲ παίζειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ; οἶδα γὰρ ὡς οὐκ ἄν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τοὐναντίον**

ἀγανακτέω: to feel irritation, be annoyed
αἰτιάομαι: to charge, censure
ἀκούω: to hear
δικάζομαι: to prosecute
Διονύσια, τά: the feast of Dionysus
εἰκός, -ότος, τό: like truth, reasonable
ἐναντίος, -α, -ον: opposite
ἑορτή, ἡ: a festival, holiday
ἐπιχειρέω: to put one's hand on, try + *inf.*
ἐφίημι: to release, permit + *inf.*
ἡγέομαι: to go before, lead the way
καταλείπω: to leave behind
Κωμῳδία, ἡ: Comedy (personified)
λοιδορέω: to abuse, revile
μανθάνω: to learn
οἷος, -α, -ον: what sort or nature
ὅμως: nevertheless
ὁπόσος, -η, -ον: as many as
παίζω: to sport, play
προσῆλθον: to come or go to (*aor.*)
σκῶμμα, -ατος, τό: a jest, joke, gibe, scoff
συνήθης, -ες: customary, habitual
φίλος, -η, -ον: loved, beloved, dear
χείρων, χεῖρον: worse, meaner, inferior

ἐπεχείρησεν: aor. of ***ἐπι-χειρέω***, "who *tried to*" + *inf.*
μαθόντες: aor. part. of ***μανθάνω***, "us who, *having learned* something"
καταλελοίπαμεν: perf. of ***κατα-λείπω***, "we have left behind to" + *dat.*
ἠγανακτήσατε: aor., "are you annoyed at?" + *gen.*
λοιδορησαμένου: pres. part. mid, "at someone *abusing* you"
εἰδότες: perf. part. concessive of ***οἶδα***, "even though knowing"
οἷα: correlative with ***ταῦτα***, "having heard such things *as*"
ἀκούουσα: aor. part. concessive, "*although having heard* from Comedy"
ἐν Διονυσίοις: "in the Dionysia" i.e. the comic festivals dedicated to the god
φίλην: acc. pred. after ***ἥγημαι***, "I have considered her (to be) *a friend*"
ἥγημαι: perf. of ***ἡγέομαι***, "I *have considered* her"
ἐδικασάμην οὔτε ἠτιασάμην: aor., "I neither prosecuted nor censured"
προσελθοῦσα: aor. part. instrumental, "censured her *by confronting*"
τὰ εἰκότα καὶ τὰ συνήθη: "to play *reasonable and customary things*" i.e. customary and reasonable for the festival
ὑπὸ σκώμματος: causal, "worse *because of a joke*"
γένοιτο: aor. opt. pot. in ind. stat. after ***οἶδα***, "I know that it *would not become* worse"
ἀλλὰ τοὐναντίον (=***τό ἐναντίον***): "but just the opposite"

ὅπερ ἂν ᾖ καλόν, ὥσπερ τὸ χρυσίον ἀποσμώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ φανερώτερον γίγνεται. ὑμεῖς δὲ οὐκ οἶδα ὅπως ὀργίλοι καὶ ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε;

ΠΛΑΤΩΝ: *μίαν ἡμέραν ταύτην παραιτησάμενοι ἥκομεν ἐπ' αὐτὸν ὡς ὑπόσχῃ τὴν ἀξίαν ὧν δέδρακεν. φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν εἰς τὰ πλήθη καθ' ἡμῶν.*

15. ΦΙΛΟΣΟΦΙΑ: *εἶτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε; δῆλος γοῦν ἐστιν εἰπεῖν τι θέλων.*

ἀγανακτητικός, ***-ή***, ***-όν***: irritable
ἄγχω: to compress, choke
ἀξία, ***ἡ***: the worth, penalty
ἀποκτείνω: to kill, slay
ἀπολογέομαι: to defend oneself
ἀποσμάω: to wipe clean
ἀποστίλβω: to be bright from or with
δῆλος, ***-η***, ***-ον***: visible, clear
διαγγέλλω: to report to + *dat.*
δίκη, ***ἡ***: custom, trial
δράω: to do
ἥκω: to have come, be present
ἡμέρα, ***ἡ***: day
θέλω: to wish
κόμμα, ***-ατος***, ***τό***: the stamp of a coin
λαμπρότερος, ***-α***, ***-όν***: brighter
ὀργίλος, ***-η***, ***-ον***: irascible
παραιτέομαι: to beg from, seek
πλῆθος, ***-εος***, ***τό***: a crowd, multitude
ὑπέχω: to hold or put under
ὑπισχνέομαι: to promise or engage
φανερώτερος, ***-ά***, ***-όν***: more visible
φήμη, ***ἡ***: a rumor
χρυσίον, ***τό***: a piece of gold

ὅπερ ἂν ᾖ: pres. subj. in general relative clause serving also as a present general protatis, "whatever is beautiful" i.e. if anything is beautiful

ἀποσμώμενον: pres. part. pass. conditional, "just like gold, *if it is wiped clean*"

ἀποστίλβει καὶ γίγνεται: pres. in present general apodosis, "then it *shines and becomes* more visible"

οὐκ οἶδα ὅπως: parenthetical, "I don't know why"

γεγόνατε: perf., "you have become"

μίαν ἡμέραν ταύτην: acc. of duration of time, "for this one day"

ὑπόσχῃ: aor. subj. of ***ὑπο-έχω*** in purpose clause, "*in order that he pay* the penalty"

δέδρακεν: perf. of ***δράω***, "for what *he has done*" after ***ὧν***, which is genitive by attraction for ***τούτων οὕς***.

οἷα ἔλεγεν: impf. in ind. quest., "reporting *what he was saying*"

οὐδὲ ἀπολογησάμενον: aor. part., "him *not having defended* himself"

ἀποκτενεῖτε: fut., "*will you kill* him?"

δῆλος ἐστιν θέλων: "he is clearly wishing" + *inf.*

ΠΛΑΤΩΝ: *οὔκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα, καὶ σοὶ ὅτι ἂν δοκῇ, τοῦτο ποιήσῃ τέλος τῆς δίκης.*

ΦΙΛΟΣΟΦΙΑ: *τί φὴς σύ;*

ΠΑΡΡΗΣΙΑΔΗΣ: *τοῦτο αὐτό, ὦ δέσποινα Φιλοσοφία, ἥπερ καὶ μόνη τἀληθὲς ἂν ἐξευρεῖν δύναιο: μόλις γοῦν εὑρόμην πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.*

ΠΛΑΤΩΝ: *νῦν, ὦ κατάρατε, δέσποιναν αὐτὴν καλεῖς; πρῴην δὲ τὸ ἀτιμότατον Φιλοσοφίαν ἀπέφαινες ἐν τοσούτῳ θεάτρῳ*

ἀληθής, ***-ές***: unconcealed, true
ἀναβάλλω: to throw up, refer
ἀποφαίνω: to display
ἀτιμότατος, ***-ον***: dishonoured
δέσποινα, ***ἡ***: the mistress
δύναμαι: to be able to + *inf.*
ἐξευρίσκω: to find out, discover
θέατρον, ***τό***: a theatre
ἱκετεύω: to approach as a suppliant, beg
κατάρατος, ***-ον***: accursed, abominable
μόλις: (*adv.*) scarcely
μόνος, ***-η***, ***-ον***: alone, only
νῦν: (*adv.*) now, presently
πρῴην: (*adv.*) earlier
τέλος, ***-εος***, ***τό***: the fulfilment or completion
τοσοῦτος, ***-αύτη***, ***-οῦτο***: so large, so tall
φυλάττω: to keep watch, keep guard

ἀνεβαλόμεθα: aor. mid. of ***ἀνα-βάλλω***, "*we have referred* the whole thing to you"
ὅτι ἂν δοκῇ: pres. subj. in general temporal clause, "*whatever seems good* to you"
ποιήσῃ: fut. mid. 2 sing., "*you will make* the end"
τοῦτο αὐτό: "this very thing (I say)"
τἀληθὲς: (=***τό ἀληθὲς***) "the truth"
ἐξευρεῖν: aor. part. after ***δύναιο***, "able to *discover*"
δύναιο: pres. opt. pot., "you who would be able to" + *inf.*
εὑρόμην: "scarcely *did I come upon*"
ἱκετεύσας: aor. part. instrumenatal, "*by supplicating* many times"
σοὶ: dat. of agent with passive, "guarded *by you*"
φυλαχθῆναι: aor. inf. pass. articular of ***φυλάττω*** as object of ***εὑρόμην*** "came upon the case *to have been guarded*" i.e. secured her oversight of the case
δέσποιναν: acc. pred., "you call her *mistress*?"
πρῴην: i.e. the day before in the *Sale of Lives*
τὸ ἀτιμότατον: acc. pred., "were displaying her *as the most comtemptible thing*"

ἀποκηρύττων κατὰ μέρη δύ' ὀβολῶν ἕκαστον εἶδος αὐτῆς τῶν λόγων.

ΦΙΛΟΣΟΦΙΑ: *ὁρᾶτε μὴ οὐ Φιλοσοφίαν οὗτός γε ἀλλὰ γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιαρὰ πράττοντας ἠγόρευεν κακῶς.*

ΠΑΡΡΗΣΙΑΔΗΣ: *εἴσῃ αὐτίκα, ἢν ἐθέλῃς ἀπολογουμένου ἀκούειν μόνον.*

16. ΦΙΛΟΣΟΦΙΑ: *ἀπίωμεν εἰς Ἄρειον πάγον, μᾶλλον δὲ εἰς*

ἀγορεύω: to harangue, speak
ἀνήρ, ἀνδρός, ὁ: a man
ἄπειμι: to go away (to)
ἀποκηρύττω: to sell by auction
ἀπολογέομαι: to speak in defence
Ἄρειος, -α, -ον: devoted to Ares
αὐτίκα: (*adv.*) forthwith, straightway, at once
γόης, -ητος, ὁ: a charlatan
ἐθέλω: to will, wish, purpose
εἶδος, -εος, τό: a form
ἕκαστος, -η, -ον: every, each
ἡμέτερος, -α, -ον: our
ἴσος, -η, -ον: equal to, the same as
κακῶς: (*adv.*) badly
μέρος, -εος, τό: a part, share
μιαρός, -ά, -όν: stained, vile
μόνον: (*adv.*) only
ὀβολός, ὁ: an obol, a small coin
ὄνομα, τό: a name
πάγος, ὁ: a crag, peak
πράττω: to do

ἀποκηρύττων: pres. part. instrumental, "displaying her as contemptuous *by auctioning*"
κατὰ μέρη: "piece by piece" i.e. by stoning
δύ' ὀβολῶν: gen. of price, "for two obols" two obols was the price paid for Diogenes in the *Sale of Lives*
ὁρᾶτε μὴ: "*look out*! (i.e. be careful!) lest he was verbally abusing"
οὐ Φιλοσοφίαν ... ἀλλὰ γόητας: acc. objects of **ἠγόρευεν**, "abusing *not Philosophy ... but rather charlatans*"
οὗτός γε: "this very one" i.e. Parresiades
πολλὰ καὶ μιαρὰ: a hendiadys, "doing *many vile things*"
πράττοντας: pres. part. acc. pl., "men *doing*"
ἠγόρευεν: the imperfect after **ὁρᾶτε μὴ** represents a fear or caution that something did happen, "look out lest *he was haranguing*" i.e. maybe he was
εἴσῃ: fut. of **οἶδα**, "*you will know* immediatly"
ἐθέλῃς: pres. subj. in future more vivid protasis, "if you wish" + *inf.*
ἀπολογουμένου: pres. part. gen. of the person heard after **ἀκούειν**, "to hear (me) *defending myself*"
ἀπίωμεν: pres. subj. hortatory of **ἀπο-εἶμι**, "let us go away to"
εἰς Ἄρειον πάγον: "to the Areopagus" a hill near the Acropolis, where a famous court was situated
μᾶλλον δὲ: "or rather" indicating a change of mind

τὴν ἀκρόπολιν αὐτήν, ὡς ἂν ἐκ περιωπῆς ἅμα καταφανείη πάντα ἐν τῇ πόλει. ὑμεῖς δέ, ὦ φίλαι, ἐν τῇ Ποικίλῃ *τέως περιπατήσατε: ἤξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην.*

ΠΑΡΡΗΣΙΑΔΗΣ: *τίνες δέ εἰσιν, ὦ Φιλοσοφία; πάνυ γάρ μοι κόσμιαι καὶ αὗται δοκοῦσιν.*

ΦΙΛΟΣΟΦΙΑ: *Ἀρετὴ μὲν ἡ ἀνδρώδης αὕτη, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἡ παρ᾽ αὐτήν. ἡ προηγουμένη δὲ* Παιδεία, *ἡ ἀμυδρὰ δὲ καὶ ἀσαφὴς τὸ χρῶμα ἡ Ἀλήθειά ἐστιν.*

ΠΑΡΡΗΣΙΑΔΗΣ: *οὐχ ὁρῶ ἥντινα καὶ λέγεις.*

ΦΙΛΟΣΟΦΙΑ: *τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνήν, τὴν ὑποφεύγουσαν ἀεὶ καὶ διολισθάνουσαν;*

ἀκαλλώπιστος, ***-ον***: unadorned
ἅμα: (*adv.*) altogether
ἀμυδρός, ***-ά***, ***-όν***: indistinct, faint
ἀνδρώδης, ***-ες***: like a man, manly
ἀρετή, ***ἡ***: goodness, virtue
ἀσαφής, ***-ες***: unclear
γυμνός, ***-ή***, ***-όν***: naked, unclad
δικαιοσύνη, ***ἡ***: righteousness, justice
διολισθάνω: to slip away, withdraw
ἐκδικάζω: to decide finally, settle
καταφαίνω: to make known
κόσμιος, ***-α***, ***-ον***: well-ordered, moderate
παιδεία, ***ἡ***: education, culture
πάνυ: (*adv.*) altogether, entirely
περιπατέω: to walk about
περιωπή, ***ἡ***: a place commanding a wide view
πόλις, ***ἡ***: a city
προηγέομαι: to go first and lead the way
σωφροσύνη, ***ἡ***: moderation, discretion
τέως: meanwhile
ὑποφεύγω: to flee from under, shun
φίλος, ***-η***, ***-ον***: loved, beloved, dear
χρῶμα, ***-ατος***, ***τό***: color

τὴν ἀκρόπολιν αὐτήν: "the Acropolis itself" where the trial will take place

καταφανείη: aor. opt. in purpose clause in primary sequence (where the subjunctive would be expected) implying a reference to the past as well as to the present (Smyth 2200), "in order that all *be made known*"

ὦ φίλαι: voc., addressing, as we find out below, various personifications who accompany Philosophy

ἐν τῇ Ποικίλῃ: (sc. **Στοᾷ**) "in the Painted Stoa" the colonnade in the agora frequented by the Stoics

περιπατήσατε: aor. imper., "walk around!"

ἐκδικάσασα: aor. part. temporal, "I will come *once I have settled* the case"

τὸ χρῶμα: acc. of respect, "faint *in color*"

ΠΑΡΡΗΣΙΑΔΗΣ: *ὁρῶ νῦν μόλις. ἀλλὰ τί οὐχὶ καὶ ταύτας ἄγεις, ὡς πλῆρες γένοιτο καὶ ἐντελὲς τὸ συνέδριον; τὴν Ἀλήθειαν δέ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι.*

ΦΙΛΟΣΟΦΙΑ: *νή Δία, ἀκολουθήσατε καὶ ὑμεῖς: οὐ βαρὺ γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην.*

17. ΑΛΗΘΕΙΑ: *ἄπιτε ὑμεῖς: ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἃ πάλαι οἶδα ὁποῖά ἐστιν.*

ΦΙΛΟΣΟΦΙΑ: *ἀλλ' ἡμῖν, ὦ Ἀλήθεια, ἐν δέοντι συνδικάζοις ἂν καὶ καταμηνύοις ἕκαστα.*

ΑΛΗΘΕΙΑ: *οὐκοῦν ἐπάγωμαι καὶ τὼ θεραπαινιδίω τούτω εὐνοϊκοτάτω μοι ὄντε;*

ἄγω: to lead, bring
ἀκολουθέω: to follow
ἀναβιβάζομαι: to go up, mount
ἄπειμι: to go away (*fut.*)
βαρύς, **-εῖα**, **-ύ**: heavy, difficult to + *inf.*
βούλομαι: to wish to + *inf.*
δέομαι: to need to + *inf.*
δέον, **-οντος**, **τό**: need
δικάζω: to judge, to give judgment on
ἐντελής, **-ές**: complete
ἐπάγομαι: to bring along
εὐνοϊκότατος, **-η**, **-ον**: most well-minded
θεραπαινίς, **-ίδος**, **ἡ**: a waiting woman
καταμηνύω: to point out, indicate
μόλις: (*adv.*) scarcely
ὁποῖος, **-η**, **-ον**: of what sort
οὐκοῦν: therefore, then, accordingly
πάλαι: (*adv.*) long ago
πλήρης, **-ες**: full
συνδικάζω: to a judge with
συνέδριον, **τό**: a council chamber
συνήγορος, **ὁ**: an advocate

γένοιτο: aor. opt. pot. in purpose clause, "so that *it might be* full"
τὴν Ἀλήθειαν δέ γε: "Truth at least" i.e. if not the others too
καὶ συνήγορον: acc. pred., "I wish Truth to go up *as an additional advocate*"
δικάσαι δίκην: acc. cognate, "to judge a case"
καὶ ταῦτα: indicating an additional reason, "especially"
ἐσομένην: fut. part. causal, "especially *since this one will be* about our matters"
ἐν δέοντι: "in need" i.e. in our time of need
συνδικάζοις ... **καταμηνύοις**: pres. opt. pot., "you could judge along with ... could point out"
ἐπάγωμαι: pres. subj. deliberative, "shall I bring along?"
τὼ ... **ὄντε**: all duals, "these two waiting women being ..."

ΦΙΛΟΣΟΦΙΑ: *καὶ μάλα ὁπόσας ἂν ἐθέλῃς.*

ΑΛΗΘΕΙΑ: *ἕπεσθον, ὦ Ἐλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὡς τὸν δείλαιον τουτονὶ ἀνθρωπίσκον ἐραστὴν ἡμέτερον ὄντα καὶ κινδυνεύοντα ἐπὶ μηδεμιᾷ προφάσει δικαίᾳ σῶσαι δυνηθῶμεν. σὺ δέ, ὦ Ἔλεγχε, αὐτοῦ περίμεινον.*

ΠΑΡΡΗΣΙΑΔΗΣ: *μηδαμῶς, ὦ δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ καί τις ἄλλος: οὐ γὰρ τοῖς τυχοῦσι θηρίοις προσπολεμῆσαι δεήσει με, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ δυσελέγκτοις, ἀεί τινας ἀποφυγὰς εὑρισκομένοις, ὥστε ἀναγκαῖος ὁ Ἔλεγχος.*

ἀλαζών*, *-όνος*, *ὁ: a vagabond
ἀναγκαῖος*, *-α*, *-ον: necessary
ἀνθρωπίσκος*, *-ον: human
ἀποφυγή*, *ἡ: an escape, place of refuge
δείλαιος*, *-α*, *-ον: wretched, sorry, paltry
δέω: to be necessary to + *inf.*
δύναμαι: to be able, capable, strong enough
δυσέλεγκτος*, *-ον: hard to refute
ἔλεγχος*, *ὁ: refutation, cross-examination
ἐλευθερία*, *ἡ: freedom, liberty
ἕπομαι: to follow
ἐραστής*, *-οῦ*, *ὁ: a lover
εὑρίσκω: to find
ἥκω: to have come, be present
ἡμέτερος*, *-α*, *-ον: our
θηρίον*, *τό: a wild animal, beast
κινδυνεύω: to be in danger
μάλα: (*adv.*) very, very much
μηδαμῶς: not at all
ὁπόσος*, *-η*, *-ον: as many as
παρρησία*, *ἡ: freespokenness, frankness
περιμένω: to wait for, await
προσπολεμέω: to be at war against + *dat.*
πρόφασις*, *-εως*, *ἡ: an allegation
τυγχάνω: to happen upon
ὥστε: and so

καὶ μάλα: "yes indeed!"
ἐθέλῃς: pres. subj. in general relative clause, "as many *as you wish*"
ἕπεσθον: pres. imper. mid. 3 dual, "let the two of you follow!"
τὸν δείλαιον τουτονὶ: acc. object of ***σῶσαι***, "to save *this wretched one*"
ὄντα ... κινδυνεύοντα: pres. part. causal, "*since he is* our lover ... *since he is in danger*""
δυνηθῶμεν: aor. subj. pass. with middle meaning in purpose clause, "so that we are able to" + *inf.*
περίμεινον: aor. imper., "you remain here!"
ἡκέτω: pres. imper. 3 sing., "let him come too!"
τοῖς τυχοῦσι: aor. part. attributive of ***τυγχάνω***, "not *some chance* beasts" i.e. not ordinary opponents
εὑρισκομένοις: pres. part. attributive dat., "men always *finding*"

ΕΛΕΓΧΟΣ: *ἀναγκαιότατος μὲν οὖν: ἄμεινον δέ, εἰ καὶ τὴν Ἀπόδειξιν παραλάβοις.*

ΑΛΗΘΕΙΑ: *ἕπεσθε πάντες, ἐπείπερ ἀναγκαῖοι δοκεῖτε πρὸς τὴν δίκην.*

18. ΠΛΑΤΩΝ: *ὁρᾷς; προσεταιρίζεται καθ' ἡμῶν, ὦ Φιλοσοφία, τὴν Ἀλήθειαν.*

ΦΙΛΟΣΟΦΙΑ: *εἶτα δέδιτε, ὦ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, μή τι ψεύσηται ὑπὲρ αὐτοῦ Ἀλήθεια οὖσα;*

ΠΛΑΤΩΝ: *οὐ τοῦτο, ἀλλὰ δεινῶς πανοῦργός ἐστιν καὶ κολακικός: ὥστε παραπείσει αὐτήν.*

19. ΦΙΛΟΣΟΦΙΑ: *θαρρεῖτε: οὐδὲν μὴ γένηται ἄδικον, Δικαιοσύνης ταύτης συμπαρούσης. ἀνίωμεν οὖν. ἀλλὰ εἰπέ μοι σύ, τί σοι τοὔνομα;*

ΠΑΡΡΗΣΙΑΔΗΣ: *ἐμοί; Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγξικλέους.* ΦΙΛΟΣΟΦΙΑ: *πατρὶς δέ;*

ἄδικος, ***-ον***: unrighteous, unjust
Ἀληθίων, ***-ωνος***, ***ὁ***: Truth
ἀμείνων, ***-ον***: better, abler, stronger
ἄνειμι: to go up (*fut.*)
ἀπόδειξις, ***-εως***, ***ἡ***: a showing forth, proof
δέδια: to fear (*perf.*)
δεινῶς: (*adv.*) in an awesome manner
δικαιοσύνη, ***ἡ***: righteousness, justice
θαρρέω: to be of good courage, take courage
κολακικός, ***-ή***, ***-όν***: sycophantic
ὄνομα, ***τό***: a name
πανοῦργός, ***-ον***: ready to do anything, clever
παραλαμβάνω: to take along
παραπείθω: to win over, beguile
πατρίς, ***-ίδος***, ***ἡ***: one's fatherland
προσεταιρίζομαι: to take into partnership
συμπάρειμι: to be alongside with
ψεύδομαι: to lie

παραλάβοις: aor. opt. in future less vivid protasis, "if also you were to bring along"
καθ' ἡμῶν: "takes into partnership *against us*"
ψεύσηται: aor. subj. after verb of fearing, "you fear *she would lie* about him"
οὖσα: pres. part., "she *being* Truth"
παραπείσει: fut. of ***παρα-πείθω***, "and so *he will beguile* her"
μὴ γένηται: aor. subj. jussive, "let nothing unjust happen"
συμπαρούσης: pres. part. of ***συμ-πάρα-εἶμι*** in gen. abs., "with Justice *being alongside*"
ἀνίωμεν: pres. subj. hortatory, 'let's go up!"
Ἀληθίωνος τοῦ Ἐλεγξικλέους: gen., (son) of Truth, (son) of Famous Refuter

ΠΑΡΡΗΣΙΑΔΗΣ: Σύρος, ὦ Φιλοσοφία, τῶν Ἐπευφρατιδίων. ἀλλὰ τί τοῦτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδίκων μου οὐχ ἧττον ἐμοῦ βαρβάρους τὸ γένος: ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίους ἢ Βαβυλωνίους ἢ Σταγειρίτας. καίτοι πρός γε σὲ οὐδὲν ἂν ἔλαττον γένοιτο οὐδ' εἰ τὴν φωνὴν βάρβαρος εἴη τις, εἴπερ ἡ γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὖσα.

20. ΦΙΛΟΣΟΦΙΑ: εὖ λέγεις: ἄλλως γοῦν ἠρόμην. ἡ τέχνη δέ σοι τίς; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.

ΠΑΡΡΗΣΙΑΔΗΣ: μισαλαζών εἰμι καὶ μισογόης καὶ μισοψευδὴς

ἄλλως: (*adv.*) in another manner, in vain
ἀντίδικος, **ὁ**: an opponent in a suit
ἄξιος, **-ία**, **-ον**: worthy
Βαβυλώνιοι, **οἱ**: the Babylonians
βάρβαρος, **-ον**: barbarous
γένος, **-εος**, **τό**: race, stock, family
γνώμη, **ἡ**: judgement, thought
δίκαιος, **-α**, **-ον**: just
ἐλάττων, **-ον**: smaller, less
Ἐπευφρατίδιος, **-ον**: dwelling on Euphrates River
ἐπίσταμαι: to know
ἠρόμην: to ask, enquire (*aor.*)
ἧττων, **ἧττον**: weaker, less
Κύπριοι, **οἱ**: the Cyprians
μισαλαζών, **-ον**: hating boasters
μισογόης, **-ου**, **ὁ**: hating fraud
ὀρθός, **-ή**, **-όν**: straight, correct
παιδεία, **ἡ**: education, culture
Σολεύς, **ὁ**: a citizen of Soli in Cilicia
Σταγειρίτης, **ὁ**: a citizen of Stagira
Σύρος, **ὁ**: a Syrian
τέχνη, **ἡ**: art, skill
τρόπος, **ὁ**: a manner, way
φαίνω: to bring to light, make to appear
φωνή, **ἡ**: voice, speech

οὐχ ἧττον: adverbial, "*no less* than me"

βαρβάρους: acc. pred. after **οἶδα**, "I know some (are) *barbarous*"

τὸ γένος: acc. of respect, "barbarian *by birth*" as opposed to education

κατὰ Σολέας: "my manner and education is not *according to the citizens of Soli*" the birthplace of Chrysippus

Σταγειρίτας: Aristotle was a citizen of Stagira. None of the philosophers mentioned in this dialogue are from Cyprus or Babylon

πρός γε σὲ: "as far as you are concerned at least" i.e. even if inferior in other ways

οὐδὲν: acc. of extent, "inferior *not at all*"

γένοιτο: aor opt. pot. in future less vivid apodosis, "*he would be* inferior"

εἴη: pres. opt. in future less vivid protasis, "not even if *he were*"

φαίνοιτο οὖσα: pres. opt. in future less vivid protasis with supplementary part., "if only his thought *would appear to be*" i.e. would manifestly be

ἐπίστασθαι: pres. inf. epexegetic after **ἄξιον**, "for this is worthy *to know*"

καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν μιαρῶν ἀνθρώπων: πάνυ δὲ πολλοί εἰσιν, ὡς οἶσθα.

ΦΙΛΟΣΟΦΙΑ: Ἡράκλεις, πολυμισῆ τινα μέτει τὴν τέχνην.

ΠΑΡΡΗΣΙΑΔΗΣ: εὖ λέγεις: ὁρᾷς γοῦν ὁπόσοις ἀπεχθάνομαι καὶ ὡς κινδυνεύω δι' αὐτήν. οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο τὴν ἀρχὴν ἔχουσαν: φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῆ. πλὴν ἀλλ' ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης, οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταττόμενοι καὶ τῷ μίσει οἰκειότεροι πεντακισμύριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἤδη,

---

ἀκριβῶς: accurately
ἄξιος, **-ία**, **-ον**: worthy of + *gen.*
ἀπεχθάνομαι: to incur hatred from + *dat.*
ἀπομανθάνω: to unlearn
ἀργία, **ἡ**: idleness, laziness
εἶδος, **-εος**, **τό**: form, kind, sort
ἐναντίος, **-α**, **-ον**: opposite
Ἡρακλέης, **ὁ**: Heracles
κινδυνεύω: to be at risk, in danger
μέτειμι: to go among or after, pursue
μιαρός, **-ά**, **-όν**: stained, polluted
μισέω: to hate
μῖσος, **-εος**, **τό**: hate, hatred
μισότυφος, **-ον**: hating arrogance
μισοψευδής, **-ές**: hating lies
οἰκειότερος, **-α**, **-ον**: more related to + *dat.*
ὀλίγος, **-η**, **-ον**: few
ὅσος, **-η**, **-ον**: as much as
πεντακισμύριοι, **-αι**: five times ten thousand
πολυμισής, **-ές**: much-hating
συγγενής, **-ές**: born together with, related to
τάττω: to arrange, put in order
τοιγαροῦν: therefore, accordingly
τοιουτώδης, **-ες**: of such kind
φιλαλήθης, **-ες**: loving truth
φιλαπλοϊκὸς, **-ον**: loving simplicity
φιλέω: to love
φιλόκαλος, **-ον**: loving the beautiful

μέτει: pres. of **μέτα-εἶμι**, "*you pursue* a much-hating art"
δι' αὐτήν: "because of this" i.e. because of his art
οὐ μὴν ἀλλὰ: "*nevertheless* also" transitioning to something more important
τὴν ἐναντίαν: "the (art) opposite to it"
τὴν ἀπὸ τοῦ φιλο: "the (art) beginning from **φιλο-**" i.e. as opposed to **μισο-**
ἀρχὴν ἔχουσαν: pres. part., "the art *having a beginning*" i.e. starting from
τῷ φιλεῖσθαι: pres. inf. articular dat. after **συγγενῆ**, "relating *to loving*"
πλὴν ἀλλά: "however"
ὑπὸ τῇ ἐναντίᾳ: "those arranged *under the opposite*" i.e. the haters
τὴν μὲν ... τὴν δὲ: "of unlearning *the one* (art) ... of becoming more accurate *with the other* (art)" i.e. he is getting better at hating and worse at loving
ὑπ' ἀργίας: causal, "because of idleness"
ἀπομαθεῖν: aor. inf. after **κινδυνεύω**, "I run the risk of *unlearning*"

τὴν δὲ πάνυ ἠκριβωκέναι.

ΦΙΛΟΣΟΦΙΑ: *καὶ μὴν οὐκ ἐχρῆν: τοῦ γὰρ αὐτοῦ καὶ τάδε, φασί, καὶ τάδε: ὥστε μὴ διαίρει τὼ τέχνα: μία γὰρ ἐστὸν δύ' εἶναι δοκούσα.*

ΠΑΡΡΗΣΙΑΔΗΣ: *ἄμεινον σὺ ταῦτα οἶσθα, ὦ Φιλοσοφία. τὸ μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονηροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.*

21. ΦΙΛΟΣΟΦΙΑ: *ἄγε δή, πάρεσμεν γὰρ ἔνθα ἐχρῆν, ἐνταῦθά που ἐν τῷ προνάῳ τῆς Πολιάδος δικάσωμεν. ἡ Ἱέρεια διάθες ἡμῖν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσούτῳ προσκυνήσωμεν τὴν θεόν.*

ἄγε: come! come on! well!
ἀκριβόω: to make exact or accurate
ἀμείνων, -ον: better
βάθρον, τό: bench
διαιρέω: to divide
διατίθημι: to place separately, arrange
ἐπαινέω: to approve, applaud, commend
ἤδη: already, now
ἱέρεια, ἡ: a priestess
μέντοι: however
πάρειμι: to be present
Πολιάς, -άδος, ἡ: guardian of the city
πονηρός, -ά, -όν: painful, grievous
πρόναος, ὁ: front hall of a temple, portico
προσκυνέω: to make obeisance
φιλέω: to love
χρηστός, -ή, -όν: useful, good

ἠκριβωκέναι: perf. inf. also after ***κινδυνεύω***, "I run the risk of *having become accurate*"
οὐκ ἐχρῆν: impf. contrafactual, "it would not be necessary" i.e. you should not
τοῦ γὰρ αὐτοῦ: gen. of source, "for these are *from the same* (source)"
φασί: parenthetical, "as they say"
μὴ διαίρει: pres. imper. of **δια-αιρέω**, "and so don't divide!"
τὼ τέχνα: acc. dual, "divide *the two arts*"
ἐστὸν: pres. imper. dual, "*let the two* be one!"
δοκούσα: pres. part. concessive, "*although seeming* to be two"
ἄμεινον: acc. adverbial, "you know *better*"
τοιοῦτόν ... οἷον: correlatives, "mine is such ... so as" i.e. my inclination is to + *inf.*
τῆς Πολιάδος: "in the portico *of the guardian of the city*" i.e. of Athena, whose temple was on the acropolis
δικάσωμεν: aor. subj. horatory, "let us judge!"
διάθες: aor. imper. of ***δια-τίθημι***, "Priestess, *arrange*!"
ἐν τοσούτῳ: sc. ***χρόνῳ***, "in the meantime"
προσκυνήσωμεν: aor. subj. horatory, "let us make obeisance to" + *acc.*

ΠΑΡΡΗΣΙΑΔΗΣ: *ὦ Πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων σύμμαχος ἀναμνησθεῖσα ὁπόσα ἐπιορκούντων ὁσημέραι ἀκούεις αὐτῶν: καὶ ἃ πράττουσι δὲ μόνη ὁρᾷς ἅτε δὴ ἐπὶ σκοπῆς οἰκοῦσα. νῦν καιρὸς ἀμύνασθαι αὐτούς. ἐμὲ δὲ ἤν που κρατούμενον ἴδῃς καὶ πλείους ὦσιν αἱ μέλαιναι, σὺ προσθεῖσα τὴν σεαυτῆς σῶζέ με.*

22. ΦΙΛΟΣΟΦΙΑ: *εἶεν: ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἕτοιμοι ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοί τινα ἐξ ἁπάντων, ὅστις ἄριστα κατηγορῆσαι ἂν δοκεῖ, συνείρετε τὴν*

ἀκούω: to hear
ἀλαζών, **-όνος**, **ὁ**: a vagabond
ἀμύνομαι: to keep off from oneself
ἀναμμνήσκω: to remind
ἄριστα: (*adv.*) best
ἅτε: because + *causal part.*
ἐπιορκέω: to swear falsely, forswear oneself
ἕτοιμος, **-ον**: ready, prepared to + *inf.*
θεός, **ἡ**: goddess
κάθημαι: to be seated
καιρός, **ὁ**: due measure, proper time + *inf.*
κρατέω: to be strong
μέλας, **-αινα**, **-αν**: black
οἰκέω: to inhabit, occupy
ὁσημέραι: (*adv.*) every day
πλείων, **-ον**: more
πράττω: to do
προειλόμην: to choose (*aor.*)
προστίθημι: to put to, add
σκοπή, **ἡ**: lookout-place, watchtower
σύμμαχος, **-ον**: fighting along with
συνείρω: to string together (words)
σώζω: to save

κατὰ τῶν ἀλαζόνων: "an ally *against the vagabonds*"
ἀναμνησθεῖσα: aor. part. pass. with middle meaning, "being mindful"
ἐπιορκούντων: pres. part. gen. after **ἀκούεις**, "you hear them *swearing falsely*"
μόνη ὁρᾷς: "you alone see"
οἰκοῦσα: pres. part. causal after **ἅτε δὴ**, "since evidently you are dwelling"
ἀμύνασθαι: aor. inf. epexegetic after **καιρὸς**, "the time *to ward off*"
ἴδῃς: aor. subj. of **εἶδον** in future more vivid protasis, "if *you see* me"
κρατούμενον: pres. part. pass. circumstantial, "if you see me *being bested*"
ὦσιν: pres. subj. also in future more vivid protasis, 'if the black ones *are* more"
πλείους: nom. pred. i.e. if the black votes are more
προσθεῖσα: aor. part. of **προσ-τίθημι**, "*having added* your (vote)"
τὴν σεαυτῆς: sc. **ψήφον**, "your own (vote)" a reference to the end of the *Eumenides* of Aeschylus, when Athena breaks a tie with her vote.
εἶεν: pres. opt. in wish for the future, "may they be so!" i.e. Okay then
ἡμεῖς μὲν ὑμῖν: "while we for you"
προελόμενοι: aor. part., "but you *having chosen* someone"
κατηγορῆσαι: aor. inf. after **δοκεῖ** taking the place of an aor. opt. pot. with **ἄν**, "whoever seems like *he would prosecute* best"

κατηγορίαν καὶ διελέγχετε: πάντας γὰρ ἅμα λέγειν ἀμήχανον. σὺ δέ, ὦ Παρρησιάδη, ἀπολογήσῃ τὸ μετὰ τοῦτο.

ΠΛΑΤΩΝ: *τίς οὖν ὁ ἐπιτηδειότατος ἐξ ἡμῶν ἂν γένοιτο πρὸς τὴν δίκην;*

ΧΡΥΣΙΠΠΟΣ: *σύ, ὦ Πλάτων. ἥ τε γὰρ μεγαλόνοια θαυμαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ κεχαρισμένον καὶ πειθοῦς μεστὸν ἥ τε σύνεσις καὶ τὸ ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα ταῦτά σοι ἀθρόα πρόσεστιν: ὥστε τὴν προηγορίαν δέχου καὶ ὑπὲρ ἁπάντων εἰπὲ τὰ εἰκότα. νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ συμφόρει εἰς τὸ αὐτό, εἴ τί σοι πρὸς Γοργίαν ἢ Πῶλον*

ἀθρόος, **-α**, **-ον**: crowded together
ἀκριβής, **-ές**: accurate, precise
ἅμα: (*adv.*) altogether
ἀμήχανος, **-ον**: impracticable to + *inf.*
ἀναμμνήσκομαι: to remember + *gen.*
ἀπόδειξις, **-εως**, **ἡ**: a demonstrating
Ἀττικός, **-ή**, **-όν**: Attic, Athenian
δεινῶς: (*adv.*) awesome
δέχομαι: to take, accept, receive
διελέγχω: to refute utterly
εἰκός, **-ότος**, **τό**: like truth, reasonable
ἐπαγωγός, **-όν**: attractive, alluring
ἐπιτηδειότατος, **-η**, **-ον**: most suitable
θαυμαστός, **-ή**, **-όν**: marvellous
καιρός, **ὁ**: due measure, fitness
καλλιφωνία, **ἡ**: beauty of sound
κατηγορία, **ἡ**: an accusation, charge
κεχαρισμένος, **-η**, **-ον**: pleasing, charming
μεγαλόνοια, **ἡ**: greatness of intellect
μεστός, **-ή**, **-όν**: full of + *gen.*
πειθώ, ***πειθοῦς***, **ἡ**: persuasiveness
προηγορία, **ἡ**: a speaking in behalf of
πρόσειμι: to be present
συμφορέω: to bring together, to gather
σύνεσις, **-εως**, **ἡ**: sagacity, comprehension

πάντας: acc. subj. of ***λέγειν***, " impracticable *for all* to speak"

τὸ μετὰ τοῦτο: acc. temporal, "afterwards"

γένοιτο: aor. opt. pot., "who *would be* most suitable?"

ἥ τε ... καὶ ἡ ... καὶ τὸ: a series of attributes of Plato in various genders, all the subject of ***πρόσεστιν*** below

δέχου: pres. imper. mid. of ***δέχομαι***, "*accept* the role of speaking in behalf!"

τὰ εἰκότα: "speak *the appropriate things* on our behalf"

ἀναμνήσθητι: aor. imper. pass with middle meaning, "remember!" + *gen.*

πάντων ἐκείνων: gen. after ***ἀναμνήσθητι***, "remember *all those others*!" i.e. other interlocutors in Platonic dialogues. There is also perhaps a reference to the Platonic idea of *anamnesis*, "recollection" as a process of coming to know

εἰς τὸ αὐτό: "gather them *into the same one*!" i.e. into one argument

πρὸς Γοργίαν ... Ἱππίαν: all interlocutors of Socrates in Platonic dialogues

ἢ Πρόδικον ἢ Ἱππίαν εἴρηται: δεινότερος οὗτός ἐστιν. ἐπίπαττε οὖν καὶ τῆς εἰρωνείας καὶ τὰ κομψὰ ἐκεῖνα καὶ συνεχῆ ἐρώτα, κἄν σοι δοκῇ, κἀκεῖνό που παράβυσον, ὡς «ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἅρμα ἐλαύνων» ἀγανακτήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην.

23. ΠΛΑΤΩΝ: μηδαμῶς, ἀλλά τινα τῶν σφοδροτέρων προχειρισώμεθα, Διογένη τοῦτον ἢ Ἀντισθένη ἢ Κράτητα ἢ καὶ σέ, ὦ Χρύσιππε: οὐ γὰρ δὴ κάλλους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς ὁ καιρός, ἀλλά τινος ἐλεγκτικῆς

ἀγανακτέω: to be irritated
Ἀντισθένης, **ὁ**: a student of Socrates,
ἅρμα, **-ατος**, **τό**: a chariot
δεινότερος, **-α**, **-όν**: more awesome, clever
δεινότης, **-ητος**, **ἡ**: cleverness
εἰρωνεία, **ἡ**: self-deprecation, irony
ἐλαύνω: to drive (a chariot)
ἐλεγκτικός, **-ή**, **-όν**: fond of cross-questioning
ἐπιπάττω: to sprinkle X (*gen.*) upon
εἴρηκα: to say or speak (*fut.*)
ἐρωτάω: to put a question, ask
καιρός, **ὁ**: due measure, proper time
κάλλος, **-ους**, **τό**: beauty
κομψός, **-ή**, **-όν**: refined, clever
Κράτης, **-τητος**, **ὁ**: a student of Diogenes
μηδαμῶς: (*adv.*) certainly not!
οὐρανός, **ὁ**: heaven
παραβύω: to stuff in, insert
πάρειμι: to be present
προχειρίζω: to put into the hand, make use of
πτηνός, **-ή**, **-όν**: winged
συγγραφικός, **-ή**, **-όν**: pertaining to composition
συνεχής, **-ές**: continuous, successive
σφοδότερος, **-ά**, **-όν**: more vehement
ὑπέχω: to endure

δεινότερος οὗτος: "for *this one* (Parresiades) is *more clever*"
εἴρηται: perf. pass., "if anything *was spoken*"
τῆς εἰρωνείας: gen. partitive, "sprinkle on (some) *of the irony*" for which Socrates was famous
ἐρώτα: pres. imper., "*ask* clever things!"
κἄν (=**καὶ ἄν**) **σοι δοκῇ**: pres. subj. in more vivid protasis, "if *it seems good* to you"
παράβυσον: aor. imper., "*insert* this too somewhere!"
ὁ μέγας ... ἐλαύνων: Plato, *Phaedrus* 246e
ἀγανακτήσειεν: aor. opt. in future less vivid apodosis "Zeus *would be irritated*"
ὑπόσχοι: aor. opt. in less vivid protasis, "unless this one *were to endure* punishment"
τῶν σφοδροτέρων: part. attributive gen. partitive, "someone *of the more vehement ones*"
προχειρισώμεθα: aor. subj. hortatory, "*let us make use of* someone!"
κάλλους ... δεινότητος: gen. after **καιρός**, "the occasion for beauty (of style) and compositional cleverness." The "charm" and "literary beauty" of Plato's dialogues was a *topos* in the imperial period, and may have been a left-handed compliment, implying a lack of substance.
ἐν τῷ παρόντι: pres. part., "in the present (time)"

καὶ δικανικῆς παρασκευῆς: ῥήτωρ δὲ ὁ Παρρησιάδης ἐστίν.

ΔΙΟΓΕΝΗΣ: ἀλλ' ἐγὼ αὐτοῦ κατηγορήσω: οὐδὲ γὰρ πάνυ μακρῶν οἶμαι τῶν λόγων δεήσεσθαι. καὶ ἄλλως ὑπὲρ ἅπαντας ὕβρισμαι δύ' ὀβολῶν πρώην ἀποκεκηρυγμένος.

ΠΛΑΤΩΝ: ὁ Διογένης, ὦ Φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ ἁπάντων. μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὁρᾶν: εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς δόγμασι, σὺ δὲ τοῦτο μὲν μὴ ἐξέταζε, μηδὲ ὅστις ἐστὶν ὁ ἀληθέστερος νῦν λέγε,

---

ἀληθέστερος, **-α**, **-ον**: most true
ἀλλήλους: one another (*acc. pl.*)
ἀποκηρύττω: to sell by auction
γενναῖος, **-α**, **-ον**: noble
δέομαι: to need + *gen.*
διαφέρομαι: to differ, disagree
δικανικός, **-η**, **-ον**: skilled in law
δόγμα, **-ατος**, **τό**: a belief, dogma
ἐξετάζω: to examine well, inquire into
ἐρέω: to say or speak (*fut.*)
κατηγορία, **ἡ**: an accusation, charge
κοινός, **-ή**, **-όν**: common, shared in common
μακρός, **-ά**, **-ον**: long
μιμνήσκομαι: to remember
μόνον: (*adv.*) only
ὀβολός, **ὁ**: an obol, a small coin
οἶμαι: to suppose, think
ὁράω: to see, look out for
παρασκευή, **ἡ**: preparation, equipment
πρεσβεύω: to be an ambassador, represent
ῥήτωρ, **-ορος**, **ὁ**: a public speaker, pleader
ὑβρίζω: to abuse

παρασκευῆς: gen. also after **καιρός**, "but the occasion *for preparation*" i.e. for someone with rhetorical skills
κατηγορήσω: aor. subj. hortatory, "*let me prosecute* him!"
δεήσεσθαι: fut. inf. in ind. stat., suppose *that there will be need of*" + *gen.*
καὶ ἄλλως: "and otherwise" i.e. and moreover
ὑπὲρ ἅπαντας: "above all" i.e. more than all of you
ὕβρισμαι: perf. pass. of **ὑβρίζω**, "I have been abused"
ἀποκεκηρυγμένος: perf. part. pass. of **ἀπο-κηρύττω**, "I *having been auctioned off* for two obols"
μέμνησο: perf. imper., "remember!" addressed to Diogenes
τὰ σεαυτοῦ: "your own concerns"
μὴ πρεσβεύειν ... ὁρᾶν: pres. inf. after **μέμνησο** in ind. com., "remember *not to represent ... but to look out for*"
τοῦτο: "don't examine *this fact*!" i.e. that they have disagreements
μηδὲ ... λέγε: pres. imper., "nor say!"

ὅλως δὲ ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκτει περιυβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλλάττομεν, ὃ κοινὸν ἅπαντες ἔχομεν, τοῦτο ὑπερμάχει. ὅρα: σὲ μόνον προεστησάμεθα καὶ ἐν σοὶ τὰ πάντα ἡμῶν νῦν κινδυνεύεται, ἢ σεμνότατα δόξαι ἢ τοιαῦτα πιστευθῆναι οἷα οὗτος ἀπέφηνε.

24. ΔΙΟΓΕΝΗΣ: *θαρρεῖτε, οὐδὲν ἐλλείψομεν: ὑπὲρ ἁπάντων ἐρῶ. κἂν ἡ Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθεῖσα –*

ἀποφαίνω: to show forth, display
ἀφίημι: to send forth, discharge
διαλλάττω: to differ
ἐλλείπω: to leave in, leave behind
ἐπικλάω: to bend back
ἔχω: to have, hold
θαρρέω: to take courage
κινδυνεύω: to take a risk
ὅλως: (*adv.*) generally, as a whole
περιυβρίζω: to insult wantonly
πιστεύω: to trust
προαίρεσις, **-εως**, **ἡ**: a choosing, inclination
προίστημι: to place or put before, prefer
σεμνότατος, **-η**, **-ον**: most revered
ὑπερμαχέω: to fight for

ἀγανάκτει: pres. imper., "*be irritated* over philosophy!" i.e. not just yourself
περιυβρισμένης: perf. part. causal, "because she *has been abused*"
ἀκουούσης: aor. part. causal, "because she *has heard badly*" i.e. because she has been spoken of badly
ἀφείς: aor. part. of **ἀπο-ίημι**, "having released" i.e. having set aside differences
προεστησάμεθα: aor. mid. transitive of **προ-ίστημι**, "*we have preferred* you alone"
κινδυνεύεται: pres. pass., "all *is being risked* in you"
σεμνότατα: acc. pred. after **δόξαι**, "to seem (to be) *most revered*"
δόξαι: aor. inf., "either *to be proven to be*"
πιστευθῆναι: aor. inf. pass., "or *to be believed*"
τοιαῦτα: pred. after **πιστευθῆναι** and correlative with **οἷα**, "to be believed to be *such things* as this one showed"
ἀπέφηνε: aor. of **ἀποφαίνω**, "as this one (Parresiades) *showed*"
ἐπικλασθεῖσα: aor. part. pass. of **ἐπι-κλάω**, "if Philosophy, *having been bent back*" i.e. having been moved to change

φύσει γὰρ ἥμερος καὶ πρᾷός ἐστιν —ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ' οὐ τὰ ἐμὰ ἐνδεήσει: δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν.

ΦΙΛΟΣΟΦΙΑ: *τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λόγῳ μᾶλλον: ἄμεινον γὰρ ἥπερ τῷ ξύλῳ. μὴ μέλλε δ' οὖν. ἤδη γὰρ ἐγκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστήριον ἀποβλέπει.*

ΠΑΡΡΗΣΙΑΔΗΣ: *οἱ λοιποὶ καθιζέτωσαν, ὦ Φιλοσοφία, καὶ ψηφοφορείτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγορείτω μόνος.*

ΦΙΛΟΣΟΦΙΑ: *οὐ δέδιας οὖν μή σου καταψηφίσωνται;*

ἀμείνων, -ον: better
ἀποβλέπω: to look away from, look at
ἀφίημι: to discharge, release
δέδια: to fear (*perf.*)
δείκνυμι: to display, demonstrate
διαβουλεύομαι: to decide to + *inf.*
δικαστήριον, τό: a court of justice
ἐγχέω: to pour out
ἐνδέω: to fall short
ἤδη: (*adv.*) already
ἥμερος, -ον: tame, benign
καθίζω: to sit down
καταψηφίζομαι: to vote against
λοιπός, -ή, -όν: remaining, the rest
μάτην: (*adv.*) in vain, idly
μέλλω: to intend to do, to be about to do
μηδαμῶς: not at all, in now way
μόνος, -η, -ον: alone
ξύλον, τό: a wooden stick, cudgel
ξυλοφορέω: to carry a stick
πρᾷος, -ον: soft, gentle, meek
ὕδωρ, -ατος, τό: water
φύσις, ἡ: nature
ψηφοφορέω: to give one's vote

φύσει: dat. of manner, "mild by nature"
ἀφεῖναι: aor. inf. of ***ἀπο-ἰημι*** after ***διαβουλεύηται***, "decides *to release*"
διαβουλεύηται: pres. subj. in future more vivid protasis, "if she *decides*"
ἐνδεήσει: fut. in future more vivid apodosis, "my (arguments) will not *fall short*"
τῷ λόγῳ: dat. instrumental, "but with arguments" i.e. rather than violence
ἄμεινον ... ἥπερ: "this is better even than"
ἐγκέχυται: perf. of ***ἐγ-χέω***, "water *has been poured* in" i.e. into the waterclock to time the speaker
καθιζέτωσαν ... ψηφοφορείτωσαν: pres. imper. 3 pl., "let the rest be seated ... let them cast their vote!" i.e. the rest of the philosophers, who are added to the jury
κατηγορείτω: pres. imper 3 sing, "*let* Diogenes *prosecute*!"
οὐ δέδιας: perf. with present sense, "are you not afraid?"
καταψηφίσωνται: aor. subj. after verb of fearing, "afraid lest *they vote against* you"

ΠΑΡΡΗΣΙΑΔΗΣ: *οὐδαμῶς: πλείοσι γοῦν κρατῆσαι βούλομαι.*

ΦΙΛΟΣΟΦΙΑ: *γενναῖά σου ταῦτα: καθίσατε δ' οὖν. σὺ δέ, ὦ Διόγενες, λέγε.*

25. ΔΙΟΓΕΝΗΣ: *οἷοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν βίον, ὦ Φιλοσοφία, πάνυ ἀκριβῶς οἶσθα καὶ οὐδὲν δεῖ λόγων: ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλη καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα εἰς τὸν βίον καλὰ εἰσεκομίσαντο; ἃ δὲ τοιούτους ὄντας ἡμᾶς ὁ τρισκατάρατος οὑτοσὶ Παρρησιάδης ὕβρικεν ἤδη ἐρῶ. ῥήτωρ γάρ τις, ὥς φασιν, ὤν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκιμήσεις, ὁπόσον ἢ δεινότητος ἢ ἀκμῆς ἐπεπόριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς συσκευασάμενος οὐ*

ἀκμή, ***ἡ***: a high point, vigor
ἀκριβῶς: exactly, accurately
ἀπολείπω: to leave over or behind
βίος, ***ὁ***: life
βούλομαι: to wish to + *inf.*
γενναῖος, ***-α***, ***-ον***: noble
δεινότης, ***-ητος***, ***ἡ***: cleverness
εἰσκομίζω: to carry into, introduce
εὐδοκιμήσις, ***-εως***, ***ἡ***: good reputation
κρατέω: to prevail
οἷος, ***-α***, ***-ον***: what sort, what kind
παύομαι: to cease + *part.*
πλείων, ***πλεῖον***: more
πορίζω: to furnish, provide
ῥήτωρ, ***-ορος***, ***ὁ***: a public speaker, pleader
σιωπάω: to be silent
συσκευάζω: to prepare by gathering
τρισκατάρατος, ***-ον***: thrice-accursed

πλείοσι: dat. of degree of difference, "to prevail *by more*" i.e. by more votes
ἐγενόμεθα: aor., "what sort *we were*"
παρὰ τὸν βίον: during life" i.e. while alive
οὐδὲν: acc. adverbial, "there is need *not at all*"
σιωπήσω: aor. subj. in purpose clause, "*in order to be silent* about myself"
εἰσεκομίσαντο: aor. in ind. quest. after ***οἶδεν***, "know how much beauty *they introduced*"
ὄντας: pres. part. acc. pl., "us *being* so great"
ὕβρικεν: perf., "he has abused us"
ἀπολιπὼν: aor. part. of ***ἀπολείπω***, "having left behind"
δεινότητος ἢ ἀκμῆς: gen. partitive with ***ὁπόσον***, "whatever *of cleverness or vigor*"
ἐπεπόριστο: plupf. mid. of ***πορίζω***, "whatever *he had furnished for himself*" i.e. what he had acquired
συσκευασάμενος: aor. part. mid., "*having contrived* all this"

παύεται αὐτὸς μὲν ἀγορεύων κακῶς γόητας καὶ ἀπατεῶνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπείθων καταγελᾶν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων: μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτούς τε ἡμᾶς καὶ σὲ τὴν Φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαιότατα ὧν ἡμᾶς ἐπαίδευσας ἐπὶ χλευασμῷ διεξιών, ὥστε αὐτὸν μὲν κροτεῖσθαι καὶ ἐπαινεῖσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ ὑβρίζεσθαι. φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεώς, χαίρουσι τοῖς ἀποσκώπτουσιν καὶ

ἀγορεύω: to harangue, speak
ἀναπείθω: to bring over, convince
ἀπατεών, **-ῶνος**, **ὁ**: a cheat, rogue
ἀποκαλέω: to call by name
ἀποσκώπτω: to banter
γόης, **-ητος**, **ὁ**: an imposter
διέξειμι: to recount in detail
ἐπαινέω: to approve, praise
θεατής, **-οῦ**, **ὁ**: a spectator
καταγελάω: to laugh at, jeer or mock at
καταφρονέω: to think down upon, despise
κροτέω: to strike, clap (in applause)
λεώς, **ὁ**: the people
λῆρος, **ὁ**: silly talk, trumpery
μισέω: to hate
παιδεύω: to educate, teach
πλῆθος, **-εος**, **τό**: a crowd, multitude
ποιέω: to make, cause to do
πολύς, **πολλά**, **πολύ**: much, many
σπουδαιότατος, **-η**, **-ον**: most serious
φλήναφος, **ὁ**: idle talk, nonsense
φύσις, **ἡ**: the nature
χαίρω: to be glad, take delight in + *dat.*
χλευασμός, **ὁ**: a joke

ἀγορεύων ... ἀποκαλῶν: pres. part. supplementary after **παύεται**, "does not cease *haranguing ... calling by name*"

καταγελᾶν ... καταφρονεῖν: pres. inf. after **ἀναπείθων**, "persuading *to mock ... to despise*"

ὄντων: pres. part. causal after **ὡς**, "despising us *as though being nothing*"

μισεῖσθαι: pres. inf. pass. after causative **πεποίηκεν**, "he has caused us both *to be hated*"

φληνάφους καὶ λήρους: acc. pred., "naming them *nonsense and trumpery*"

ἀποκαλῶν: pres. part. instrumental, "by naming"

τὰ σὰ καὶ τὰ σπουδαιότατα: neut. pl. acc. obj. of **ἀποκαλῶν**, "naming *your* (i.e. Philosophy's) *most serious things*"

διεξιών: pres. part. instumental of **δια-ἐξ-εἶμι**, "*by recounting* (them) as a joke"

κροτεῖσθαι καὶ ἐπαινεῖσθαι: pres. inf. in result clause, "so that he is *applauded and praised*"

ὑβρίζεσθαι: pres. inf. also in result clause, "so that we *are abused*"

τοιοῦτον: nom. neut. pred., "the people is *such a thing* by nature"

λοιδορουμένοις, καὶ μάλισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὥσπερ ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκράτη τουτονὶ ἐπὶ χλευασίᾳ παράγουσιν ἐπὶ τὴν σκηνὴν καὶ κωμῳδοῦσιν ἀλλοκότους τινὰς περὶ αὐτοῦ κωμῳδίας. καίτοι ἐκεῖνοι μὲν καθ' ἑνὸς ἀνδρὸς ἐτόλμων τοιαῦτα, καὶ ἐν Διονυσίοις ἐφειμένον αὐτὸ ἔδρων, καὶ τὸ σκῶμμα ἐδόκει μέρος τι τῆς ἑορτῆς, καὶ

ὁ θεὸς ἴσως ἔχαιρε φιλόγελώς τις ὤν.

ἀλλόκοτος, **-ον**: strange, monstrous
ἀμέλει: (*adv.*) never mind, of course
διασύρω: to tear in pieces
Διονύσια, **τά**: the festival of Dionysus
δράω: to do
ἑορτή, **ἡ**: a festival
ἐφίημι: to release, permit (to do)
κωμῳδέω: to write a comedy
κωμῳδία, **ἡ**: a comedy
λοιδορέω: to abuse, revile
μέρος, **-εος**, **τό**: a part
πάλαι: (*adv.*) long ago
παράγω: to lead past, introduce
σκηνή: a stage background
σκῶμμα, **-ατος**, **τό**: a jest, joke
τολμάω: to undertake
φιλόγελως, **-ωτος**, **ὁ**: laughter-loving
χλευασία, **ἡ**: mockery, scoffing

τὰ ... δοκοῦντα: pres. part. neut. pl. acc., "the things seeming to be"

διασύρηται: pres. subj. in general temporal clause, "especially when(ever) he *tears to pieces*"

ἀμέλει: pres. imper. of **ἀμελέω** (pay no heed!) but used as an adverb

Ἀριστοφάνει καὶ Εὐπόλιδι: dat., "they used to enjoy *Aristophanes and Eupolis*" the most famous representatives of Old Comedy. Aristophanes made fun of Socrates in the *Clouds*.

ἐπὶ χλευασίᾳ: expressing purpose, "for mocking"

παράγουσιν: pres. part. dat. agreeing with **Ἀριστοφάνει καὶ Εὐπόλιδι**, "when introducing Socrates" i.e. into their comedies

ἐπὶ τὴν σκηνὴν: the **σκηνή** was actually the backdrop of the stage, but is used metonymically for the stage as a whole

κωμῳδοῦσιν: pres. part. dat. also agreeing with **Ἀριστοφάνει καὶ Εὐπόλιδι**, "and when writing comedies"

κωμῳδίας: acc. cognate with **κωμῳδοῦσιν**, "writing monstrous *comedies*"

καίτοι ἐκεῖνοι μὲν: "and yet while those" i.e. the comic poets

ἐφειμένον: perf. part. pass. of **ἐπι-ἵημι** agreeing with **αὐτὸ**, "they were doing it *having been permitted*" i.e. because it was allowed in the festival

ὁ θεὸς ... ὤν: an iambic line of unknown origin

ὤν: pres. part. causal, "*because being* laughter loving"

26. ὁ δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ βλασφημίας τινὰς εἰς παχὺ βιβλίον ἐγγράψας, μεγάλῃ τῇ φωνῇ ἀγορεύει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλη τοῦτον, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὅλως ἅπαντας οὔτε ἑορτῆς ἐφιείσης οὔτε ἰδίᾳ τι πρὸς ἡμῶν παθών: εἶχε γὰρ ἄν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρα. ὃ δὲ πάντων δεινότατον, ὅτι τοιαῦτα ποιῶν καὶ τὸ σὸν ὄνομα, ὦ Φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν Διάλογον

ἀγορεύω: to harangue, speak
ἀμύνω: to keep off, ward off
ἄριστος, ***-η***, ***-ον***: best
ἄρχω: to be first, begin
βιβλίον, ***τό***: a book, scroll
βλασφημία, ***ἡ***: a profane speech
δεινότατος, ***-ή***, ***-όν***: most terrible
δράω: to do
ἐγγράφω: to write
ἐφίημι: to send to, permit
ἴδιος, ***-α***, ***-ον***: one's own
ὄνομα, ***τό***: a name
παρασκευάζομαι: to get ready, prepare
πάσχω: to suffer
παχύς, ***-εῖα***, ***-ύ***: thick
πρᾶγμα, ***-ατος***, ***τό***: a deed, act
συγγνώμη, ***ἡ***: an allowance, excuse
συγκαλέω: to convene, gather
ὑπῆλθον: to approach little be little (*aor.*)
ὑποδύομαι: to put oneself under
φροντίζω: to think, consider, reflect
φωνή, ***ἡ***: a sound, voice

ὁ δὲ: "but this one" i.e. Parrhasiades
ἐκ πολλοῦ (sc. ***χρόνου***): "after a long (time)"
ἐγγράψας: aor. part., "*having written* in a thick book"
ἐφιείσης: pres. part. in gen. abs., "with neither a festival *permitting*"
ἰδίᾳ: dat. adverbial, "privately"
παθών: aor. part of ***πάσχω***, "not *having suffered*"
εἶχε γὰρ ἄν: impf. of ***ἔχω*** in present contrafactual apodosis, "*there would be* some excuse"
εἰ ἀμυνόμενος: pres. part. mid. conditional, representing an imperfect indicative in a present contrafactual protasis, "if he were defending himself"
μὴ ἄρχων: pres. part. conditional, "but if not beginning" i.e. if being attacked first
ἔδρα: impf. also in contrafactual protasis, "if he were doing it"
ποιῶν: pres. part. instrumental, "*by doing* such things"
ὑποδύεται: "he *assumes* the name" i.e. by putting his face under the "mask" of Philosophy, as in a drama
ὑπελθὼν: aor. part., "*having approached* Dialogue *little by little*" i.e. stealthily
τὸν Διάλογον: the personification of philosophical dialogue (as in Platonic dialogues)

ἡμέτερον οἰκέτην ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ' ἡμῶν, ἔτι καὶ Μένιππον ἀναπείσας ἑταῖρον ἡμῶν ἄνδρα συγκωμῳδεῖν αὐτῷ τὰ πολλά, ὃς μόνος οὐ πάρεστιν οὐδὲ κατηγορεῖ μεθ' ἡμῶν, προδοὺς τὸ κοινόν.

27. ἀνθ' ὧν ἁπάντων ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. ἢ τί γὰρ ἂν εἰπεῖν ἔχοι, τὰ σεμνότατα διασύρας ἐπὶ τοσούτων μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα, ὡς μηδὲ ἄλλος τις ἔτι καταφρονοίη φιλοσοφίας: ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν καὶ

ἀναπείθω: to bring over, convince + *inf.*
ἄξιος, **-α**, **-ον**: worthy to + *inf.*
διασύρω: to tear in pieces
ἑταῖρος, **ὁ**: a comrade, companion
ἡσυχία, **ἡ**: stillness, rest, quiet
θεάομαι: to look on, gaze at
καταφρονέω: to despise + *gen.*
κατηγορέω: to accuse
κολάζω: to curtail, punish
μάρτυς, **-υρος**, **ὁ**: a witness
οἰκέτης, **-ου**, **ὁ**: a servant
πάρειμι: to be present
προδίδωμι: to hand over, betray
συγκωμῳδέω: to join in satirizing
συναγωνιστής, **-οῦ**, **ὁ**: a fellow combatant
ὑποκριτής, **-οῦ**, **ὁ**: an expounder, speaker
χράομαι: to use + *dat.*
χρήσιμος, **-η**, **-ον**: useful, fit

τούτῳ: dat. instrumental after **χρῆται**, "he uses *this one* (Dialogue) as a fellow combatant"
ἀναπείσας: aor. part. of **ἀνα-πείθω**, "*having convinced* Menippus" a Cynic philosopher (fl. 3rd. century) whose satirical works were a major inspiration for Lucian
συγκωμῳδεῖν: pres. inf. after **ἀναπείσας**, "convinced *to satirize with*"
προδοὺς: aor. part. of **προ-δίδωμι**, "he (Menippus) *having betrayed* the common cause"
ἀνθ' ὧν: connecting relative, "on account of which things"
ὑποσχεῖν: aor. inf. epexegetic of **ὑπο-έχω** after **ἄξιόν**, "worthy *to pay* the penalty"
ἂν εἰπεῖν ἔχοι: pres. opt. pot., "what could he say?"
διασύρας: aor. part. temp., "he *having torn to pieces*"
πρὸς ἐκείνους: "in the presence of those" i.e. the witnesses to the attacks on Philosophy
τὸ τοιοῦτον: nom. (sc. **εἴη**) "*such a thing* (would be) useful" this clause is an apodosis to the condition following
εἰ θεάσαιντο: aor. opt. in future less vivid protasis, "if they were to look upon" i.e. witness
κολασθέντα: aor part. pass. agreeing with **αὐτὸν**, "see him *being punished*"
καταφρονοίη: pres. opt. in purpose clause, "lest anyone else despise" + *gen.*
τό ... ἄγειν: pres. inf. articular: "the being quiet" i.e. not acting

ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀνανδρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο. τὰ μὲν γὰρ τελευταῖα τίνι φορητά; ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν, ὥς φασιν, τοὺς μὲν ἐπὶ πολλῷ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δύ' ὀβολῶν: οἱ παρόντες δὲ ἐγέλων. ἀνθ' ὧν αὐτοί τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἀξιοῦμεν τιμωρήσειν ἡμῖν τὰ ἔσχατα ὑβρισμένοις.

ἀνανδρία, **ἡ**: want of manhood, cowardice
ἀνδράποδον, **τό**: one taken and sold as a slave
ἀνέχομαι: to endure
ἀξιόω: to think worthy to + *inf.*
ἀπεμπολάω: to sell off
Ἀττικός, **-ή**, **-όν**: Attic, Athenian
γελάω: to laugh
εἰκότως: (*adv.*) in all likelihood
ἔνιοι, **-α**: some
ἔσχατος, **-η**, **-ον**: most extreme
εὐήθεια, **ἡ**: guilelessness, simplicity (in a bad sense)
ἐφίστημι: to set upon, establish
καθάπερ: just like
κῆρυξ, **-υκος**, **-ου**, **ὁ**: a herald
μετριότης, **-ητος**, **ἡ**: moderation
μνᾶ, **ἡ**: a coin, mina = 100 drachmae
νομίζω: to think, consider
παμπονηρότατος, **-η**, **-ον**: most depraved
παράγω: to lead by or past
πωλητήριον, **τό**: a place where wares are sold
τελευταῖος, **-α**, **-ον**: last
τιμωρέω: to help, avenge
φορητός, **-η**, **-ον**: to be borne, endured

ὑβριζόμενον: pres. part. pass. obj. of **ἀνέχεσθαι**, "enduring *being abused*"
ἀνέχεσθαι: pres. inf. mid. also articular, "the enduring"
οὐ μετριότητος: gen. partitive pred., "would be considered *not* (part) *of moderation*"
νομίζοιτο: pres. opt. pass. pot., "would be considered"
τὰ τελευταῖα: "these last things" i.e. his auctioning off of lives in the *Sale*
τίνι: dat. of agent with **φορητά**, "to be borne *by anyone*"
παραγαγὼν: aor. part. of **παρα-άγω**, "having led us by" i.e. introducing us to the auction-shop
ἐπιστήσας: aor. part. transitive of **ἐπι-ίστημι**, "*having appointed* a herald"
τοὺς μὲν ... ἐνίους δὲ ... ἐμὲ δὲ: "while *these* for much ... *some* for a single mna ... *but me* for two obols" see p. 56 above for the cost of various philosopher lives
μνᾶς Ἀττικῆς ... δύ' ὀβολῶν: gen. of price, "for an Attic mna ... for two obols"
παρόντες: pres. part. attributive, "*those present* were laughing"
ἀνθ' ὧν: connecting relative, "for which reasons"
ἀνεληλύθαμεν: perf. of **ἀνα-ῆλθον**, "we have come up"
τιμωρήσειν: fut. inf. after **ἀξιοῦμεν**, "worthy *to avenge* us"
ὑβρισμένοις: perf. part. agreeing with **ἡμῖν**, "us *having been abused*"

28. ΠΛΑΤΩΝ: *εὖ γε, ὦ Διόγενες, ὑπὲρ ἁπάντων καλῶς ὁπόσα ἐχρῆν ἅπαντα εἴρηκας.*

ΦΙΛΟΣΟΦΙΑ: *παύσασθε ἐπαινοῦντες: ἔγχει τῷ ἀπολογουμένῳ. σὺ δὲ ὁ Παρρησιάδης λέγε ἤδη ἐν τῷ μέρει: σοὶ γὰρ τὸ νῦν ῥεῖ. μὴ μέλλε οὖν.*

29. ΠΑΡΡΗΣΙΑΔΗΣ: *οὐ πάντα μου, ὦ Φιλοσοφία, κατηγόρησε Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλεπώτερα οὐκ οἶδα ὅ τι παθὼν παρέλιπεν. ἐγὼ δὲ τοσούτου δέω ἔξαρνος γενέσθαι ὡς οὐκ εἶπον αὐτά, ἢ ἀπολογίαν τινὰ μεμελετηκὼς ἀφῖχθαι, ὥστε καὶ εἴ τινα ἢ αὐτὸς ἀπεσιώπησεν ἢ ἐγὼ*

ἀπολογέομαι: to speak in defence
ἀπολογία, **ἡ**: a speech in defence, defence
ἀποσιωπάω: to cease speaking, be silent
ἀφικνέομαι: to come to
ἐγχέω: to pour in
ἔξαρνος, **-ον**: denying
ἐπαινέω: to approve, applaud, commend
καλῶς: (*adv.*) well
κατηγορέω: to accuse X (*gen.*) of Y (*acc.*)
μελετάω: to care for, attend to
μέλλω: to be about to do
μέρος, **-εος**, **τό**: a part, share
παραλείπω: to leave aside
πάσχω: to receive to suffer
παύομαι: to cease + *part.*
πλείων, **πλεῖον**: more
ῥέω: to flow, run, stream, gush
χαλεπώτερος, **-α**, **-όν**: more grievous

εἴρηκας: perf., "you have spoken"
ἔγχει: pres. imper., "pour in!" i.e. pour water into the waterclock to start the time
τῷ ἀπολογουμένῳ: pres. part. attributive dat. of interest, "pour *for the one defending*"
ἐν τῷ μέρει: "in turn"
τὸ νῦν (sc. **ὕδωρ**): "the present (water)"
μὴ μέλλε: "don't be about to do!" i.e. don't delay
τὰ πλείω: = **τὰ πλείο(ν)α**, acc., "the great parts"
οὐκ οἶδα ὅ τι: "Diogenes having suffered *I don't know what*"
παρέλιπεν: aor., "he *left aside* the greater parts"
τοσούτου δέω: "I lack by so much" i.e. I am far from + *inf.*
γενέσθαι: aor. inf. after **δέω**, "lack *to be* denying"
ὡς οὐκ εἶπον: aor. in ind. stat. after **ἔξαρνος**, "denying *that I said* these things" the **οὐκ** is emphatic
μεμελετηκὼς: perf. part. agreeing with nom. subject of **ἀφῖχθαι**, "I arrived *having cared for* a defense" i.e. having prepared a defense caefully
ἀφῖχθαι: aor. inf. pass. of **ἀφικνέομαι** with middle meaning, also in ind. stat. after **ἔξαρνος**, "denying *that I have arrived*"
ἢ αὐτὸς ... ἢ ἐγὼ: "either he himself (Diogenes) ... or I"
ἀπεσιώπησεν: aor. in simple past protasis, "if *he was silent* about anything" i.e. overlooked

μὴ πρότερον ἔφθην εἰρηκώς, νῦν προσθήσειν μοι δοκῶ. οὕτως γὰρ ἂν μάθοις οὕστινας ἀπεκήρυττον καὶ κακῶς ἠγόρευον ἀλαζόνας καὶ γόητας ἀποκαλῶν. καί μοι μόνον τοῦτο παραφυλάττετε, εἰ ἀληθῆ περὶ αὐτῶν ἐρῶ. εἰ δέ τι βλάσφημον ἢ τραχὺ φαίνοιτο ἔχων ὁ λόγος, οὐ τὸν διελέγχοντα ἐμέ, ἀλλ' ἐκείνους ἂν, οἶμαι, δικαιότερον αἰτιάσαισθε, τοιαῦτα ποιοῦντας. ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον ὁπόσα τοῖς ῥητορεύουσιν ἀναγκαῖον τὰ δυσχερῆ

ἀγορεύω: to speak in the assembly, harangue
αἰτιάομαι: to charge, accuse, censure, blame
ἀλαζών, ***-όνος***, ***ὁ***: a vagabond
ἀληθής, ***-ές***: unconcealed, true
ἀναγκαῖος, ***-α***, ***-ον***: necessary
ἀποκαλέω: to call by name
βλάσφημος, ***-ον***: evil-speaking
γόης, ***-ητος***, ***ὁ***: an imposter
διελέγχω: to refute utterly
δικαιότερον: (*adv.*) more justly
δυσχερής, ***-ές***: annoying, difficult
ἐπειδή: after, when
ἐρέω: to say or speak (*fut.*)
μανθάνω: to learn
μόνος, ***-η***, ***-ον***: only
οἶμαι: to suppose, think
παραφυλάττω: to guard carefully
προστίθημι: to put to, add
πρότερον: (*adv.*) previously, earlier
ῥητορεύω: to speak in public
συνεῖδον: to perceive (*aor.*)
τάχιστα: (*adv.*) most quickly
τραχύς, ***-εῖα***, ***-ύ***: rugged, rough
φαίνομαι: to appear to + *part.*
φθάνω: to do before + *part.*

ἔφθην: aor. of ***φθάνω*** also in past protasis, "if I did not do before" + *part.*
εἰρηκώς: perf. part. supplementing ***ἔφθην***, "if I *have not spoken* something previously" i.e. anything that he thinks about them but has not yet said
προσθήσειν: fut. inf. of ***προσ-τίθημι*** after ***δοκῶ***, "I think it right *to add*"
μάθοις: aor. opt. pot., "in this way *you would know*"
ἀπεκήρυττον: impf., "whomever *I was auctioning*"
ἀποκαλῶν: pres. part. instrumental, "*by calling* them"
ἐρῶ: fut. in future most vivid protasis, "if *I speak* the truth"
φαίνοιτο: pres. opt. in future less vivid protasis, "if my speech *should appear* to have"
τὸν διελέγχοντα: pres. part. attributive, "blame not me *the one refuting*"
αἰτιάσαισθε: aor. opt. in future less vivid apodosis, "you would blame them"
ποιοῦντας: pres. part. causal, "blame them *for doing*"
ῥητορεύουσιν: pres. part. attributive dat., "for those doing public speaking"
ἀναγκαῖον: sc. ***ἐστι***, "how many (it was) *necessary* to add"

προσεῖναι, ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοὴν καὶ ὠθισμοὺς καὶ μυρία ἄλλα, ταῦτα μέν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὦ Φιλοσοφία, καλὰ ὁρμήσας ἠξίουν ὁπόσον ἔτι μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος εἰς εὔδιόν τινα λιμένα ἐσπλεύσας ὑπὸ σοὶ σκεπόμενος καταβιῶναι.

30. κἀπειδὴ μόνον παρέκυψα εἰς τὰ ὑμέτερα, σὲ μέν, ὥσπερ ἀναγκαῖον ἦν, καὶ τούσδε ἅπαντας ἐθαύμαζον ἀρίστου βίου νομοθέτας ὄντας καὶ τοῖς ἐπ' αὐτὸν ἐπειγομένοις χεῖρα

ἀναγκαῖος, **-ον**: necessary
ἀξιόω: to think worthy to + *inf.*
ἀπάτη, **ἡ**: a trick, fraud, deceit
ἀποφεύγω: to flee from, escape
ἄριστος, **-η**, **-ον**: best
βίος, **ὁ**: a life
βοή, **ἡ**: a loud cry, shouting
εἰκός, **-ότος**, **τό**: like truth, reasonable
εἰσπλέω: to sail into, enter
ἐπείγομαι: to urge on oneself, aspire
εὔδιος, **-ον**: calm, fine, clear
ζάλη, **ἡ**: the surging (of the sea)
θαυμάζω: to wonder, marvel, be astonied
θρασύτης, **-ητος**, **ἡ**: over-boldness, audacity
καθάπερ: just as (*introducing a simile*)
καλός, **-η**, **-ον**: beautiful, fine
καταβιόω: to pass one's life
κλύδων, **-ωνος**, **ὁ**: a wave, billow
λιμήν, **-ένος**, **ὁ**: a harbour
λοιπός, **-ή**, **-όν**: remaining, the rest
μυρίος, **-ος**, **-ον**: numberless
νομοθέτης, **-ου**, **ὁ**: a lawgiver
ὁρμάω: to set in motion, start
παρακύπτω: to cast a careless glance at
πρόσειμι: to add to
σκέπω: to cover, shelter
χείρ, **χειρός**, **ἡ**: the hand
ψεῦδος, **-εος**, **τό**: a falsehood, untruth, lie
ὠθισμός, **ὁ**: a pushing, shoving

ταῦτα μέν: acc., "while these (annoying things)"
ὥσπερ εἰκὸς ἦν: parenthetical, "as was reasonable"
ὁρμήσας: aor. part., "having set out after"
ὁπόσον ... λοιπὸν: acc. of extent, "*for whatever was remaining* yet to me"
ἐσπλεύσας: aor. part. gnomic of **εἰσ-πλέω**, "just as *sailing into*"
καταβιῶναι: aor. inf. after **ἠξίουν**, "thinking it worthy *to pass my life*"
κἀπειδὴ: = **καὶ ἐπειδὴ**
εἰς τὰ ὑμέτερα: "once I glanced *at your* (doctines)"
σὲ μὲν: acc. obj. (along with **ἅπαντας**) of **θαυμάζω**, contrasted with **ὁρῶν δὲ πολλοὺς** below (section 31)
τούσδε ἅπαντας: acc. object of **ἐθαύμαζον** "you (Philosophy) and *all of these men here*"
ὄντας ... ὀρέγοντας: pres. part. agreeing with **τούσδε**, "these men *who are* lawgivers ... *who are reaching* out their hands (to help) those aspiring"
ἐπ' αὐτὸν: "to those aspiring *to it*" i.e. to the best life

ὀρέγοντας, τὰ κάλλιστα καὶ συμφορώτατα παραινοῦντας, εἴ τις μὴ παραβαίνοι αὐτὰ μηδὲ διολισθάνοι, ἀλλ' ἀτενὲς ἀποβλέπων εἰς τοὺς κανόνας οὓς προτεθείκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνοι τὸν ἑαυτοῦ βίον, ὅπερ νὴ Δία καὶ τῶν καθ' ἡμᾶς αὐτοὺς ὀλίγοι ποιοῦσιν.

31. **ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πράγματος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ δημόσια καὶ ὁπόσα παντὶ**

ἀπευθύνω: to make straight again
ἀποβλέπω: to look away from, regard
ἀτενὲς: (*adv.*) directly
δημόσιος, **-α**, **-ον**: public
διολισθάνω: to slip up, err
δόξα, **-ης**, **ἡ**: an opinion, reputation
ἐφίημαι: to long for + *gen.*
κάλλιστος, **-η**, **-ον**: most beautiful
κανών, **-όνος**, **ὁ**: any straight rod, principle
ὀλίγος, **-η**, **-ον**: few
ὀρέγω: to reach, stretch, stretch out
παραβαίνω: to go by the side of, transgress
παραινέω: to exhort, recommend, advise
πρᾶγμα, **-ατος**, **τό**: a deed, act, business
προτίθημι: to place or set before, establish
πρόχειρος, **-ον**: at hand, ready
ῥυθμίζω: to bring into measure, harmonize
συμφορώτατος, **-η**, **-ον**: most useful

παραινοῦντας: pres. part. also agreeing with **τούσδε**, "those men *who are recommending*"

παραβαίνοι ... διολισθάνοι: pres. opt. in past general protasis, with apodosis (pres. part. **παραινοῦντας**) governed by the impf. **ἐθαύμαζον** above, "if someone (i.e. as long as someone) did not *transgress* ... if he did not *slip up*"

προτεθείκατε: perf. of **προ-τίθημι**, "principles which *you have established*" the subject is Philosophy and the other philosophers

ῥυθμίζοι καὶ ἀπευθύνοι: pres. opt. also in past general protasis, "as long as he *harmonizes and makes straight*"

τῶν καθ' ἡμᾶς αὐτοὺς: gen. partitive phrase after **ὀλίγοι** "few *of those among us*" i.e. few people in the present (reading **ἡμᾶς** for **ὑμᾶς**)

ἔρωτι: dat. of manner with **ἐχομένους**, "held not *in love*"

ἐχομένους ... ἐφιεμένους: pres. part. in ind. stat. after **ὁρῶν**, "seeing that many are not *being held ... are longing for*"

τῆς ἀπὸ τοῦ πράγματος: attrib. phrase with **δόξης**, "the reputation *that comes from the business*" i.e. the practice of philosophy

τὰ μὲν πρόχειρα ... δημόσια καὶ ὁπόσα: neut. pl. acc. of respect, "while with respect to that which is at hand ... public and whatever ..."

παντὶ: dat., "easy *for anyone*"

μιμεῖσθαι ῥᾴδιον εὖ μάλα ἐοικότας ἀγαθοῖς ἀνδράσι, τὸ γένειον λέγω καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ τοῦ βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τῷ σχήματι καὶ τἀναντία ὑμῖν ἐπιτηδεύοντας καὶ διαφθείροντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἠγανάκτουν, καὶ τὸ πρᾶγμα ὅμοιον ἐδόκει μοι καθάπερ ἂν εἴ τις ὑποκριτὴς τραγῳδίας μαλθακὸς αὐτὸς ὢν καὶ γυναικεῖος Ἀχιλλέα ἢ Θησέα ἢ καὶ τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μήτε βαδίζων μήτε βοῶν

ἀγαθός, *-ή*, *-όν*: good
ἀγανακτέω: to feel irritation
ἀναβολή, ***ἡ***: gathered fabric, garb
ἀνήρ, ***ἀνδρός***, ***ὁ***: a man
ἀντιφθέγγομαι: to contradict + *dat.*
ἀξίωμα, *-ατος*, ***τό***: an honour
βαδίζω: to go slowly, to walk
βάδισμα, *-ατος*, ***τό***: walk, gait
βοάω: to cry aloud, to shout
γένειον, ***τό***: the beard
γυναικεῖος, *-α*, *-ον*: feminine
διαφθείρω: to destroy utterly, corrupt
ἐναντίος, *-α*, *-ον*: opposite to + *dat.*
ἔοικα: to seem like (*perf.*)
ἐπιτηδεύω: to pursue or practise
εὖ: well
μάλα: (*adv.*) very
μαλθακός, *-ή*, *-όν*: soft, weak
μιμέομαι: to imitate
ὅμοιος, *-α*, *-ον*: similar
ῥᾴδιος, *-α*, *-ον*: easy to + *inf.*
σχῆμα, *-ατος*, ***τό***: outward form
τραγῳδία, ***ἡ***: a tragedy
ὑποκριτής, *-οῦ*, ***ὁ***: an actor
ὑπόσχεσις, *-εως*, ***ἡ***: an undertaking

μιμεῖσθαι: pres. inf. epexegetic after ***ῥᾴδιον***, "whatever is easy *to imitate*"
ἐοικότας: perf. part. concessive, "although being very similar to" + *dat*.
τὸ γένειον λέγω: "*I mean the beard*, gait and clothing" these are the external accoutrements of a philosopher
ἐπὶ δὲ τοῦ βίου: answering the ***καὶ τὰ μὲν*** above, "but in their actual life"
ἀντιφθεγγομένους ... ἐπιτηδεύοντας ... διαφθείροντας: pres. part. "but contradicting ... pursuing ... corrupting"
ἠγανάκτουν: impf. inceptive, "I started getting irritated"
ἐδόκει: impf. with iterative ***ἂν***, "the case *seemed* similar" i.e. whenever he encountered it
αὐτὸς ὢν: pres. part. concessive, "if an actor, *although he himself being* soft"
ὑποκρίνοιτο: pres. opt. in future less vivid protasis, "if an actor *were to play the part of* Achilles, Theseus and Heracles" all great heroes
μήτε βαδίζων μήτε βοῶν: pres. part. concessive, "although neither walking nor shouting"

ἡρωϊκόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλικούτῳ προσωπείῳ, ὃν οὐδ' ἂν ἡ Ἑλένη ποτὲ ἢ Πολυξένη ἀνάσχοιντο πέρα τοῦ μετρίου αὐταῖς προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ Καλλίνικος, ἀλλά μοι δοκεῖ τάχιστ' ἂν ἐπιτρῖψαι τῷ ῥοπάλῳ παίων τοῦτον αὐτόν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως κατατεθηλυμμένος πρὸς αὐτοῦ.

32. τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ' ἐκείνων ὁρῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων προσωπεῖα περιθέσθαι ἢ τὸν ἐν Κύμῃ

αἰσχύνη, **ἡ**: disgrace, dishonour
ἀνέχομαι: to endure, permit
ἀτίμως: (*adv.*) dishonorably
Ἑλένη, **ἡ**: Helen of Troy
ἐπιτρίβω: to rub on the surface, to crush
ἤνεγκα: to bear, endure (*aor.*)
ἡρωικός, **-ή**, **-όν**: heroic
ἥρως, **ὁ**: a hero, warrior
θρύπτομαι: to be enfeebled
καλλίνικος, **-η**, **-ον**: of the beautiful victory
καταθηλύνω: to make womanish
μέτριος, **-α**, **-ον**: within measure
παίω: to strike, smite
πάσχω: to suffer
περιτίθημι: to place round
πίθηκος, **ὁ**: an ape, monkey
Πολυξένη, **ἡ**: Polyxena, a Trojan princess
προσέοικα: to be like, resemble (*perf.*) + *dat.*
προσωπεῖον, **τό**: a mask
ῥόπαλον, **τό**: a club, cudgel
τάχιστα: (*adv.*) most quickly
τηλικοῦτος, **-η**, **-ον**: such a great
τολμάω: to undertake to, dare to + *inf.*
ὑπόκρισις, **-εως**, **ἡ**: a performance, acting

ἀνάσχοιντο: aor. opt. pot., "whom not even Helen *would endure*"
πέρα τοῦ μετρίου: "beyond measure" i.e. too closely
προσεοικότα: perf. part. supplementing **ἀνάσχοιντο**: endure him *resembling* them" i.e. portraying them
οὐχ ὅπως: "to say nothing of" (Smyth 2763)
ἄν ἐπιτρῖψαι: aor. inf. in ind. stat. after **δοκεῖ** representing an aorist optative potential, "seems to me that *he would crush*"
παίων: pres. part. instrumental, "crush *by striking*"
κατατεθηλυμμένος: perf. part. pass. causal, "for in this way *having been made womanish*"
πρὸς αὐτοῦ: expressing agency with passive verb, "made womanish *by him*"
πάσχοντας: pres. part. circumstantial, "seeing you *suffering*"
ὑπ' ἐκείνων: expressing agency, "suffering *at their hands*" i.e. of the imposters
ὄντες: pres. part. concessive, "*although being* monkeys"
περιθέσθαι: aor. inf. mid. of **περι-τίθημι** after **ἐτόλμησαν**, "if they dared *to put around* (their faces)"
τὸν ἐν Κύμῃ ὄνον: "the ass in Cumae" a fable recounted below

ὄνον μιμήσασθαι, ὃς λεοντῆν περιβαλόμενος ἠξίου λέων αὐτὸς εἶναι, πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὀγκώμενος μάλα τραχὺ καὶ καταπληκτικόν, ἄχρι δή τις αὐτὸν ξένος καὶ λέοντα ἰδὼν καὶ ὄνον πολλάκις ἤλεγξε καὶ ἀπεδίωξε παίων τοῖς ξύλοις. ὃ δὲ μάλιστά μοι δεινόν, ὦ Φιλοσοφία, κατεφαίνετο, τοῦτο ἦν: οἱ γὰρ ἄνθρωποι εἴ τινα τούτων ἑώρων πονηρὸν ἢ ἄσχημον ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ᾐτιᾶτο καὶ τὸν Χρύσιππον εὐθὺς ἢ Πλάτωνα ἢ Πυθαγόραν ἢ ὅτου ἐπώνυμον αὐτὸν ὁ

ἀγνοέω: not or know
αἰτιάομαι: to charge, accuse, censure, blame
ἀξιόω: to think or deem worthy of
ἀποδιώκω: to chase away
ἀσελγής, **-ές**: licentious, wanton
ἀσχήμων, **-ον**: unseemly, shameful
ἄχρι: until
δεινός, **-ή**, **-όν**: fearful, terrible, dread, dire
ἐλέγχω: to disgrace, refute
ἐπιτηδεύω: to pursue or practise
ἐπώνυμος, **-ον**: given as a name
εὐθύς: (*adv.*) directly
καταπληκτικός, **-ή**, **-όν**: striking, astonishing
καταφαίνομαι: to appear, seem
Κύμαιος, **ὁ**: a citizen of Cumae
λεοντέη, **ἡ**: a lion's skin
λέων, **-οντος**, **ὁ**: a lion
μιμέομαι: to mimic, imitate
ξένος, **ὁ**: a foreigner
ξύλον, **τό**: a wooden stick
ὀγκάομαι: to bray (like an ass)
ὄνος, **ὁ**: an ass
ὅστις, **ὅτι**: any one who, anything which
παίω: to strike, smite
περιβάλλω: to throw round
πολλάκις: (*adv.*) many times
πονηρός, **-ά**, **-όν**: grievous, wicked
τραχύς, **-εῖα**, **-ύ**: rugged, rough

μιμήσασθαι: aor. inf. also after **ἐτόλμησαν**, "dared *to imitate*"
περιβαλόμενος: aor. part. mid, "having cast around himself" i.e. having donned
ἠξίου: impf. "*he deemed himself worthy* to be"
ἀγνοοῦντας: pres. part., "the Cumaeans *being ignorant*" i.e. of what a lion looked like
ἰδὼν: aor. part. of **εἶδον**, "a foreigner *who had seen* a lion"
ἤλεγξε: aor. of **ἐλέγχω**, "he *refuted* the ass"
ἀπεδίωξε: aor. of **ἀπο-διώκω**, "he *chased* away"
κατεφαίνετο: impf., "what *seemed* terrible was this"
ἑώρων: impf. of **ὁράω** in past simple protasis with general force, "if anyone *ever saw*"
ἐπιτηδεύοντα: pres. part. agreeing with **τινα**, obj. of **ἑώρων**, "saw someone *practising*"
οὐκ ἔστιν ὅστις οὐ: "*there is not one who* did not" i.e. everyone did
ᾐτιᾶτο: impf. in apodosis with general force, "everyone *would blame*"
ὅτου: gen. of **ὅστις**, "or *from whomever* that one made"
αὐτὸν: = **ἑ αὐτὸν**, "made *himself* the name" i.e. named himself

διαμαρτάνων ἐκεῖνος ἐποιεῖτο καὶ οὗ τοὺς λόγους ἐμιμεῖτο: καὶ ἀπὸ τοῦ κακῶς βιοῦντος πονηρὰ περὶ ὑμῶν εἴκαζον τῶν πρὸ πολλοῦ τεθνηκότων: οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἡ ἐξέτασις αὐτοῦ ἐγίγνετο, ἀλλ' ὑμεῖς μὲν ἐκποδών, ἐκεῖνον δὲ ἑώρων σαφῶς ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτηδεύοντα, ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν ὁμοίαν διαβολὴν συγκατεσπᾶσθε.

33. ταῦτα οὐκ ἤνεγκα ὁρῶν ἔγωγε, ἀλλ' ἤλεγχον αὐτοὺς

ἁλίσκομαι: to be taken, conquered
ἄσεμνος, **-ον**: undignified, ignoble
βιόω: to live
γίγνομαι: to become, to be
δεινάζω: to be in straits
δεινός, **-ή**, **-όν**: terrible, dread
διαβολή, **ἡ**: slander, calumny
διαμαρτάνω: to go astray from, miss entirely
εἰκάζω: to liken, describe by comparison
ἐκποδών: (*adv.*) out of the way
ἐλέγχω: to disgrace, refute
ἐξέτασις, **-εως**, **ἡ**: a close examination
ἐρῆμος, **-ον**: empty
ζάω: to live
ἤνεγκα: to bear, carry (*aor.*)
κακῶς: badly
μετά: in the midst of, among + *gen.*
μιμέομαι: to mimic, imitate
ὅμοιος, **-α**, **-ον**: like, similar
ποιέω: to make
σαφῶς: clearly, plainly
συγκατασπάω: to drag down along

διαμαρτάνων: pres. part. attributive of **δια-ἁμαρτάνω**, "that one who was going astray" i.e. from the true path of philosophy
ἐποιεῖτο: impf. mid., "*made* himself the name" i.e. gave himself the name (e.g. Platonist, Pythagorean)
εἴκαζον: impf., "*they were likening* wicked things" i.e. they were acribing by comparison
τεθνηκότων: perf. part. attributive of **θνήσκω**, "of you, *who are dead* long before"
ζῶντας: pres. part. temporal, "against you *while you were alive*"
αὐτοῦ: gen., "the scrutiny *of him*" i.e. the imposter just described
ἐκεῖνον: "all were looking at *that one*" i.e. the imposter
ἐρήμην: sc. **δίκην**, "you were convicted of *an empty* (judgement)" i.e. by default because of lack of presence
ἡλίσκεσθε: impf. of **ἁλίσκομαι**, "you were taken" i.e. convicted
μετ' αὐτοῦ: "along with him" i.e. the imposter
συγκατεσπᾶσθε: impf. pass., "you were dragged down together"
ὁρῶν: pres. part. supplementing **ἤνεγκα**, "I did not endure *seeing*" i.e. but instead acted

καὶ διέκρινον ἀφ᾽ ὑμῶν: ὑμεῖς δέ, τιμᾶν ἐπὶ τούτοις δέον, εἰς δικαστήριόν με ἄγετε. οὐκοῦν ἤν τινα καὶ τῶν μεμυημένων ἰδὼν ἐξαγορεύοντα ταῖν θεαῖν τὰ ἀπόρρητα καὶ ἐξορχούμενον ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀσεβοῦντα ἡγήσεσθε εἶναι; ἀλλ᾽ οὐ δίκαιον. ἐπεὶ καὶ οἱ ἀθλοθέται μαστιγοῦν εἰώθασιν, ἤν τις ὑποκριτὴς Ἀθηνᾶν ἢ

ἀγανακτέω: to feel irritation
ἀθλοθέτης, ***-ου***, ***ὁ***: one who awards the prize
ἀπόρρητος, ***-ον***: forbidden
ἀσεβέω: to be impious
διακρίνω: to separate, distinguish
διελέγχω: to refute utterly
ἔθω: to be accustomed
ἐξαγορεύω: to tell out, make known, declare
ἐξορχέομαι: to dance out
ἡγέομαι: to lead the way, think
μαστιγόω: to whip, flog
μυέω: to initiate into the mysteries
τιμάω: to honorly
ὑποκριτής, ***-οῦ***, ***ὁ***: an actor

ἀφ᾽ ὑμῶν: ***ὑμεῖς δέ***: "from you, since you" i.e. philosophy and the old philosophers
ἐπὶ τούτοις: "to honor me *for these things*"
δέον: pres. part. acc. used impersonally, "it being necessary" + *inf.*
τῶν μεμυημένων: perf. part. gen. partitive, "anyone *of those having been initiated*"
ἐξαγορεύοντα: pres. part. circumstantial after ***ἰδὼν***, "having observed one of them *revealing*"
ταῖν θεαῖν: gen. dual, "secrets of the two gods" i.e. Demeter and Persephone
ἐξορχούμενον: pres. part. also agreeing with ***τινα***, "observed someone *dancing out*" i.e. expressing in burlesque dance and hence betraying (cf. Lucian, *On the Dance* 15)
ἀγανακτήσω καὶ διελέγξω: aor. subj. in future more vivid protasis, "if *I become annoyed and refute*"
ἀσεβοῦντα: pres. part. pred. after ***εἶναι***, "think that I am the one *being impious*"
ἡγήσεσθε: fut. in future more vivid apodosis, "then *will you think*?"
μαστιγοῦν: pres. inf. after ***εἰώθασιν***, "accustomed *to flog*"
εἰώθασιν: perf. of ***ἔθω*** with present sense in present general apodosis, "are accustomed to flog"

Observe the difference between a participle in indirect statement and a circumstantial participle after a verb like ***εἶδον***:

τινα ... ἰδὼν ἐξαγορεύοντα
having seen someone revealing (circumstantial)
having seen that someone was revealing (indirect statement)

Although only the context can distinguish them, one refers to an actual observation, the other to an intellectual observation.

Ποσειδῶνα ἢ τὸν Δία ὑποδεδυκὼς μὴ καλῶς ὑποκρίνηται μηδὲ κατ' ἀξίαν τῶν θεῶν, καὶ οὐ δή που ὀργίζονται αὐτοῖς ἐκεῖνοι, διότι τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ σχῆμα ἐνδεδυκότα ἐπέτρεψαν παίειν τοῖς μαστιγοφόροις, ἀλλὰ καὶ ἥδοιντ' ἄν, οἶμαι, μᾶλλον μαστιγουμένῳ: οἰκέτην μὲν γάρ τινα ἢ ἄγγελον μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ πταῖσμα, τὸν Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἀξίαν ἐπιδείξασθαι τοῖς θεαταῖς, ἀποτρόπαιον ὡς αἰσχρόν.

ἄγγελος*, *ὁ: a messenger, envoy
αἰσχρός*, *-ά*, *-όν: causing shame
ἀξία*, *ἡ: the worth or value of + *gen.*
ἀποτρόπαιος*, *-ον: ill-omened
δεξιῶς: (*adv.*) properly
διότι: for the reason that, since
ἐνδύω: to go into, put on oneself
ἐπιτρέπω: to commit, turn over to + *inf.*
ἥδομαι: to enjoy oneself
θεατής*, *-οῦ*, *ὁ: one who sees, a spectator
μᾶλλον: (*adv.*) more
μαστιγοφόρος*, *ὁ: a public official who carries a scourge
μαστιγόω: to whip, flog
μικρός*, *-ά*, *-όν: small, little
οἰκέτης*, *-ου*, *ὁ: a house-slave, menial
ὀργίζω: to make angry, irritiate
παίω: to strike, smite
περίκειμαι: to lie around, have around
προσωπεῖον*, *τό: a mask
πταῖσμα*, *-ατος*, *τό: a stumble, trip, false step
σχῆμα*, *-ατος*, *τό: form, appearance
ὑποδύομαι: to don (a mask)

ὑποδεδυκὼς: perf. part. act., "having put oneself under" i.e. having donned the mask of a character and thus having assumed the role of + *acc.*

μὴ καλῶς ὑποκρίνηται: pres. subj. in present general protasis, "if someone does not act well" i.e. play the part well

καὶ οὐ δή που: "*and surely not at all* are they irritated" a strong negative

αὐτοῖς ἐκεῖνοι: "*those* (the gods) are not irritated *at them* (the judges)

τὸν περικείμενον: pres. part. attributive, "the one *having around himself* the masks" i.e. the one playing the role

ἐνδεδυκότα: perf. part. also attributive, "the one *having put on* the appearance"

ἐπέτρεψαν: aor., "irritated at the judges because *they turn him over* to the scourgers"

παίειν: pres. inf. expressing purpose, "turned him over *for smiting*" i.e. for a flogging

ἥδοιντο: pres. opt. pot., "they *might even enjoy*"

μαστιγουμένῳ: pres. part. dat. conditional, "enjoy *if he were being flogged* more"

ὑποκρίνασθαι: aor. inf. articular nom., "*to play the part* of a servant improperly"

ἐπιδείξασθαι: aor. inf. articular nom., "but *to represent* unworthily"

ὡς αἰσχρόν: the exclamation serves as a predicate, "how shameful!" i.e. to represent unworthily is a shameful thing

34. *καὶ γὰρ αὖ καὶ τόδε πάντων ἀτοπώτατόν ἐστιν, ὅτι τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἐπὶ τοῦτο μόνον ἀναγιγνώσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τἀναντία ἐπιτηδεύοιεν, οὕτως βιοῦσιν. τὸ μὲν γὰρ βιβλίον χρημάτων φησὶ δεῖν καταφρονεῖν καὶ δόξης καὶ μόνον τὸ καλὸν ἀγαθὸν οἴεσθαι καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων ὑπερορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλά, ὦ θεοί, καὶ σοφὰ καὶ θαυμάσια λέγον ὡς ἀληθῶς. οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσιν καὶ*

ἀγαθός, **-ή**, **-όν**: good
ἀκριβόω: to investigate accurately
ἀναγιγνώσκω: to know well, read
ἀόργητος, **-ον**: incapable of anger
ἀτοπώτατός, **-η**, **-ον**: most strange
αὖ: again, further
βιβλίον, **τό**: a book
βιόω: to live
δέω: to be necessary + *inf.*
διαλέγομαι: to converse with + *dat.*
διδάσκω: to teach
δόξα, **ἡ**: a opinion, reputation
ἐναντίος, **-α**, **-ον**: opposite
ἐπιτηδεύω: to pursue or practise
θαυμάσιος, **-ον**: wondrous, marvellous
ἰσοτιμία, **ἡ**: equality of privilege
καθάπερ: just as
καλός, **-ή**, **-όν**: beautful, handsome
καταφρονέω: to despise + *gen.*
λαμπρός, **-ά**, **-όν**: bright, eminent
μελετάω: to care for, attend to
μισθός, **ὁ**: wages, pay, hire
οἴομαι: to suppose, think
πάνυ: (*adv.*) altogether, entirely
σοφός, **-ή**, **-όν**: wise
ὑπεροράω: to look over, look down upon
χρῆμα, **-ατος**: a thing that one uses, wealth

ἐπὶ τοῦτο μόνον ... ὡς: "for this purpose only ... namely, in order to"
ἐπιτηδεύοιεν: pres. opt. in purpose clause in primary sequence, implying a reference to the past as well as to the present (Smyth 2200), "*in order to practice* the opposite"
δεῖν: pres. inf. in ind. stat. after **φησὶ**, "the book claims *that it is necessary*" + *inf.*
ἀγαθὸν: nom. pred., "suppose beauty alone (to be) *good*"
οἴεσθαι: pres. inf. after **δεῖν**, "necessary *to suppose*"
ἀόργητον εἶναι: pres. inf. also after **δεῖν**, "necessary *to be incapable of anger*"
ὑπερορᾶν: pres. inf. also after **δεῖν**, "necessary *to despise* these eminent ones"
λέγον: pres. part. neut. agreeing with **βιβλίον**, "*by saying* beautiful things"
ὡς ἀληθῶς: adverbial, "*truly* beautiful, etc."
οἱ δὲ: "but these" i.e. the imposters
αὐτὰ ταῦτα: acc. pl., "they teach *these same things*" i.e. same as what the book professes
ἐπὶ μισθῷ: expressing purpose, "for the sake of wages"

τοὺς πλουσίους τεθήπασιν καὶ πρὸς τὸ ἀργύριον κεχήνασιν, ὀργιλώτεροι μὲν τῶν κυνιδίων ὄντες, δειλότεροι δὲ τῶν λαγωῶν, κολακικώτεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων, ἁρπακτικώτεροι δὲ τῶν γαλῶν, φιλονεικότεροι δὲ τῶν ἀλεκτρυόνων. τοιγαροῦν γέλωτα ὀφλισκάνουσιν ὠθιζόμενοι ἐπ᾽ αὐτὰ καὶ περὶ τὰς τῶν πλουσίων πυλῶνας ἀλλήλους παραγκωνιζόμενοι καὶ δεῖπνα πολυάνθρωπα δειπνοῦντες καὶ ἐν αὐτοῖς τούτοις ἐπαινοῦντες φορτικῶς

ἀλεκτρυών: a cock, rooster
ἀργύριον: a piece of silver, money
ἁρπακτικώτερος, **-ή**, **-όν**: more rapacious
ἀσελγέστερος, **-η**, **-ον**: more wanton
γαλῆ, **-ῆς**, **ἡ**: a weasel
γέλως, **-ῶτος**, **ὁ**: laughter
δειλότερος, **-η**, **-ον**: more cowardly, craven
δειπνέω: to make a meal
δεῖπνον, **τό**: the principal meal, dinner
ἐπαινέω: to approve, applaud, praise
κολακικώτερος, **-η**, **-ον**: more servile
κυνίδιον, **τό**: a little dog, whelp, puppy
ὄνος, **ὁ**: an ass
ὀργιλώτερος, **-η**, **-ον**: more irascible
ὀφλισκάνω: to incur, deserve to receive
παραγκωνίζω: to elbow one's way alongside
πίθηκος, **ὁ**: an ape, monkey
πλούσιος, **-α**, **-ον**: rich, wealthy, opulent
πολυάνθρωπος, **-ον**: full of people, crowded
πυλών, **-ῶνος**, **ὁ**: a gateway, door
τέθηπα: to be astonished, admire (*perf.*)
τοιγαροῦν: so then, therefore
φιλονεικότερος, **-ή**, **-όν**: more quarrelsome
φορτικῶς: (*adv.*) in a vulgar manner
χάσκω: gape in expectation
ὠθίζω: thrust, push on

κεχήνασιν: perf. of **χάσκω** with present sense, "they *gape* at silver" i.e. are fixed on it
τῶν κυνιδίων: gen. after **ὀργιλώτεροι**, "more irascible *than dogs*" the first of a series of such comparisons
ὠθιζόμενοι: pres. part. causal, "incur *because of their pushing themselves*" i.e. in pursuit of wealth
δεῖπνα: acc. cognate with **δειπνοῦντες**, "eating *meals*"
ἐν αὐτοῖς τούτοις: "in these same (dinner events)"

The verb **ἔχω** means "to have or hold" something, but with an adverb means to "be in a certain condition"; with an infinitive it means "to have the power to" i.e. "to be able to" + *inf.*

μὴ ἔχει καταβαλέσθαι: "he is not able to pay"
οὕτως ἔχων: "being in such a state"
εὖ ἔχει: "it is fine"
τί ἂν εἰπεῖν ἔχοι: "What could we say?"
ὧδε ἔχει: "it is so"
καλῶς ἔχοντος: "being well"

καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῆ καὶ ἀπῳδὰ φιλοσοφοῦντες καὶ τὸν ἄκρατον οὐ φέροντες: οἱ ἰδιῶται δὲ ὁπόσοι πάρεισιν, γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἐκτρέφει.

35. τὸ δὲ πάντων αἴσχιστον, ὅτι μηδενὸς δεῖσθαι λέγων ἕκαστος αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν κεκραγὼς μικρὸν ὕστερον προσελθὼν αἰτεῖ καὶ ἀγανακτεῖ μὴ λαβών, ὅμοιον ὡς εἴ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιάραν ἔχων

ἀγανακτέω: to feel irritation
αἴσχιστος, **-η**, **-ον**: most shameful
αἰτέω: to ask, beg
ἄκρατος, **-ον**: unmixed (wine)
ἀπῳδὰ: (*adv.*) discordantly
ἀτερπῆ: (*adv.*) joylessly
βασιλικός, **-ή**, **-όν**: royal, kingly
γελάω: to laugh
δηλαδή: (*adv.*) quite clearly, manifestly
ἕκαστος, **-η**, **-ον**: every one, each one
ἐκτρέφω: to rear, nourish
ἐμφορέομαι: to fill one self
ἔχω: to have, be in a certain state + *adv.*
ἰδιώτης, **-ου**, **ὁ**: a private person
κάθαρμα, **τό**: trash
καταπτύω: to spit upon + *gen.*
κράζω: to croak, clamor
κύλιξ, **ὁ**: a cup, wine-cup
λαμβάνω: to take, receive
μεμψίμοιρος, **-ον**: complaining, querulous
μικρός, **-ά**, **-όν**: small, little
μόνος, **-η**, **-ον**: alone, only
ὀρθός, **-ή**, **-όν**: straight, lofty
πάρειμι: to be present
πέρα: beyond + *gen.*
προσῆλθον: to approach (*aor.*)
σοφός, **-ή**, **-όν**: wise
σχῆμα, **-ατος**, **τό**: form, appearance
τιάρα, **ἡ**: a tiara, Persian head-dress
ὕστερος, **-α**, **-ον**: latter, last
φαίνομαι: to appear to be
φέρω: to bear
φιλοσοφέω: to philosophise

τοῦ καλῶς ἔχοντος: pres. part. gen. attributive after **πέρα**, "beyond *being well*" i.e. beyond decency
ἐμφορούμενοι: pres. part. mid., "and *filling themselves*" i.e. with food
ἐπὶ τῆς κύλικος: "philosophizing *over the cup*" i.e. in a drunken manner
οὐ φέροντες: pres. part., "not bearing" i.e. not holding their wine well
τὸ δὲ ... ὅτι: "but this is the worst, that" i.e. namely that
δεῖσθαι: pres. inf. mid. in ind. stat. after **λέγων**, "saying that *they need*" + *gen.*
μόνον πλούσιον: acc. pred. after **εἶναι**, "claiming the wise man to be *rich alone*"
κεκραγὼς: perf. part. of **κράζω**, "having clamored" i.e. claimed repeatedly and obnoxiously
μικρὸν ὕστερον: acc. of extent, "a little while later"
μὴ λαβών: aor. part. conditional of **λαμβάνω**,, "he complains *if not receiving*"
ὅμοιον ὡς εἴ: "just as if" introducing a comparison

καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα προσαιτοίη τῶν ὑποδεεστέρων δεόμενος. ὅταν μὲν οὖν λαβεῖν αὐτοὺς δέῃ, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον ὁ πλοῦτος καί, «τί γὰρ τὸ χρυσίον ἢ τὰργύριον, οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψήφων διαφέρον;» ὅταν δέ τις ἐπικουρίας δεόμενος ἑταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτῇ προσελθών, σιωπὴ καὶ ἀπορία καὶ ἀμαθία καὶ παλινῳδία τῶν δογμάτων πρὸς τὸ ἐναντίον: οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι

ἀδιάφορος, ***-ον***: immaterial, unimportant
αἰγιαλός, ***ὁ***: the sea-shore, beach
αἰτέω: to ask, beg
ἀμαθία, ***ἡ***: ignorance
ἀπορία, ***ἡ***: resourcelessness
βασιλεία, ***ἡ***: a kingdom, kingly office
γνώρισμα, ***τό***: mark, token
δέομαι: to ask for, beg from + *gen.*
διάδημα, ***-ατος***, ***τό***: a headband, diadem
δόγμα, ***-ατος***, ***τό***: an opinion, belief
ἐναντίος, ***-α***, ***-ον***: opposite
ἐπικουρία, ***ἡ***: aid, succour
ἑταῖρος, ***ὁ***: a companion
κοινωνικός, ***-ή***, ***-όν***: sharing, communal
ὀλίγος, ***-η***, ***-ον***: few, little, small
παλαιός, ***-ά***, ***-όν***: old in years
παλινῳδία, ***ἡ***: a recantation
πλοῦτος, ***ὁ***: wealth
προσαιτέω: to ask besides
σιωπή, ***ἡ***: silence
ὑποδεέστερος, ***-η***, ***-ον***: more deficient
φιλία, ***ἡ***: friendly love, friendship
φίλος, ***-η***, ***-ον***: loved, beloved, dear
χρυσίον, ***τό***: a piece of gold
ψῆφος, ***ἡ***: a small stone, a pebble

προσαιτοίη: pres. opt. in future less vivid protasis, "just as if he *were to ask in addition*"
τῶν ὑποδεεστέρων: gen. after ***δεόμενος***, "begging *from those more needy*"
λαβεῖν: aor. inf. after ***δέῃ***, "necessary for them *to receive*"
δέῃ: pres. subj. of ***δεῖ*** in general temporal clause, "whenever it is necessary" + *inf.*
τοῦ ... δεῖν: pres. inf. articular gen. after ***περὶ***, "much is the talk about *the being necessary* to be communal"
ἀδιάφορον: "how *immaterial* wealth is" a technical term in stoicism for things that neither contribute to nor detract from the road to virtue. See p. 39 above.
οὐδὲν: acc. of extent, "differing *not at all*"
τῶν ... ψήφων: gen. after ***διαφέρον***, "differing *from the pebbles*"
διαφέρον: pres. part. neut. sing. agreeing with both ***χρυσίον*** and ***ἀργύριον***
δεόμενος: pres. part., "someone *who is in need*"
ἐκ παλαιοῦ: "a comrade *of old*"
ἀπὸ πολλῶν ὀλίγα: "seeking *a few things from his many*"
αἰτῇ: pres. subj. in general temporal clause, "whenever someone *asks for*"

καὶ ἡ ἀρετὴ καὶ τὸ καλὸν οὐκ οἶδα ὅποι ποτὲ οἴχεται ταῦτα ἀποπτάμενα πάντα, πτερόεντα ὡς ἀληθῶς ἔπη, μάτην ὁσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχούμενα. μέχρι γὰρ τούτου φίλος ἕκαστος αὐτῶν, εἰς ὅσον ἂν μὴ ἀργύριον ἢ χρυσίον ᾖ προκείμενον ἐν τῷ μέσῳ: ἢν δέ τις ὀβολὸν ἐπιδείξῃ μόνον, λέλυται μὲν ἡ εἰρήνη, ἄσπονδα δὲ κἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλήλιπται καὶ ἡ ἀρετὴ πέφευγεν. οἷόν τι καὶ οἱ κύνες πάσχουσιν ἐπειδάν

ἀκήρυκτος, ***-ον***: unproclaimed
ἀποπέτομαι: to fly off or away
ἀρετή, ***ἡ***: virtue, excellence
ἄσπονδος, ***-ον***: without truce
βιβλίον, ***τό***: a paper, scroll, letter
διατριβή, ***ἡ***: a diatribe
εἰρήνη, ***ἡ***: peace
ἐξαλείφω: to plaster or wash over
ἐπειδάν: whenever + *subj*.
ἐπιδείκνυμι: to show, display
ἔπος, ***-εος***, ***τό***: a word
κύων, ***κυνός***, ***ὁ***: a dog
λύω: to loose, dissolve
μάτην: (*adv*.) in vain, randomly
μέσος, ***-η***, ***-ον***: middle, in the middle
μέχρι: to a given point, until + *gen*.
ὀβολός, ***ὁ***: an obol (a very small coin)
οἷος, ***-α***, ***-ον***: such as
οἴχομαι: to be gone, to have gone
ὁσημέραι: (*adv*.) daily
πάσχω: to suffer, experience
πρόκειμαι: to be set before one
πτερόεις, ***-εσσα***, ***-εν***: feathered, winged
σκιαμαχέω: to spar against an imaginary opponent, shadow-box
φεύγω: to flee, take flight, run away
φίλος, ***ὁ***: a friend

τὸ καλὸν: "the beautiful" as a philosophical goal
ὅποι ποτὲ οἴχεται: ind. quest. after ***οἶδα***, "I do not know *where these things go*" i.e. virtue, the beautiful, represented by neuter ***ταῦτα*** (hence the singular verb)
ἀποπτάμενα: aor. part. of ***ἀπο-πέτομαι***, "all these things *having flown away*"
πτερόεντα ... ἔπη: "truely *winged words*" a Homeric phrase
σκιαμαχούμενα: pres. part. pass. agreeing with ***ἔπη***, "words *just tossed out randomly*"
μέχρι γὰρ τούτου: "for up until this (point in time)" explained in the clause below
φίλος: nom. pred., "each is his *friend*"
εἰς ὅσον ἂν ... ᾖ προκείμενον: periphrastic subj. in general temporal clause, "*until whatever time* no gold *is set forth* in the middle"
ἐπιδείξῃ: aor. subj. in present general protasis, "if anyone *displays* an obol"
λέλυται: perf. of ***λύω*** with present sense in apodosis, "then peace *is loosed*"
κἀκήρυκτα: (= ***καὶ ἀκήρυκτα***) neut. pl. nom., "everything (is) *undeclared* (war)"
ἐξαλήλιπται: perf. of ***ἐξ-αλείφω***, "books *are washed clean*" i.e. the contents are erased
πέφευγεν: also perfect, "virtue *has fled*"

τις ὀστοῦν εἰς μέσους αὐτοὺς ἐμβάλῃ: ἀναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα τὸ ὀστοῦν ὑλακτοῦσιν. λέγεται δὲ καὶ βασιλεύς τις Αἰγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία – μιμηλότατα δέ ἐστι τῶν ἀνθρωπίνων – ἐκμαθεῖν τάχιστα καὶ ὀρχεῖσθαι ἁλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δὴ θεατής τις ἀστεῖος κάρυα ὑπὸ κόλπου ἔχων ἀφῆκεν εἰς τὸ μέσον: οἱ δὲ

Αἰγύπτιος, **-α**, **-ον**: Egyptian
ἁλουργίς, **-ίδος**, **ἡ**: a purple robe
ἀμπέχω: to surround, cover
ἀναπηδάω: to leap up, start up
ἀνθρώπινος, **-η**, **-ον**: human
ἀστεῖος, **-α**, **-ον**: urbane, clever
ἀφίημι: to send forth, discharge
ἄχρι: until
βασιλεύς, **ὁ**: a king, chief
δάκνω: to bite
διδάσκω: to teach
ἐκμανθάνω: to learn thoroughly
ἐμβάλλω: to throw in, put in
εὐδοκιμέω: to be in good repute
θέα, **ἡ**: a seeing, appearance
θεατής, **-οῦ**, **ὁ**: a spectator
θηρίον, **τό**: a beast
κάρυον, **τό**: nut
κόλπος, **ὁ**: a lap, fold of clothing
μέσος, **-η**, **-ον**: middle, in the middle
μέχρι: to a given point, until
μιμηλότατος, **-η**, **-ον**: most imitative of + *gen*.
ὀρχέομαι: to dance in a row
ὀστοῦν, **τό**: a bone
περίκειμαι: to have round one, wear
πίθηκος, **ὁ**: an ape, monkey
προαρπάζω: to snatch away before
προσωπεῖον, **τό**: a mask
πυρριχίζω: to dance the pyrrhic dance
τάχιστα: (*adv*.) quickly
ὑλακτέω: to bark, bay, howl

ἐμβάλῃ: pres. subj. in general temporal clause, "whenever someone *throws into*"
τὸν προαρπάσαντα: aor. part. attributive, "they bark at *the one first snatching* the bone
λέγεται: pres. pass., "a king *is said to*" + *inf*.
διδάξαι: aor. inf. after **λέγεται**, "is said *to have taught*" + *inf*.
ἐκμαθεῖν: aor. inf. also after **λέγεται**, "the beasts are said *to have learned thoroughly*"
ὀρχεῖσθαι: pres. inf. also after **λέγεται** representing an imperfect, "said *to be dancing* or *"to have begin dancing*"
ἀμπεχόμενα: pres. part. mid., "*donning* purple robes"
περικείμενα: pres. part. "*wearing* masks"
μέχρι γε πολλοῦ: "until a long (time)" i.e. for a long time
εὐδοκιμεῖν: pres. inf. also after **λέγεται**, "it is said that the specatacle *was in good repute*" i.e. was well-received. Note that here the construction becomes impersonal.
ἀφῆκεν: aor. of **ἀπο-ίημι**, "he *discharged* the nuts"

πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ' ὅπερ ἦσαν, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα καὶ τὴν ἐσθῆτα κατερρήγνυον καὶ ἐμάχοντο περὶ τῆς ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρρίχης διελέλυτο καὶ κατεγελᾶτο ὑπὸ τοῦ θεάτρου.

37. τοιαῦτα καὶ οὗτοι ποιοῦσιν, καὶ ἔγωγε τοὺς τοιούτους κακῶς ἠγόρευον καὶ οὔποτε παύσομαι διελέγχων καὶ κωμῳδῶν, περὶ ὑμῶν δὲ ἢ τῶν ὑμῖν παραπλησίων — εἰσὶ γάρ, εἰσί τινες ὡς ἀληθῶς φιλοσοφίαν ζηλοῦντες καὶ τοῖς ὑμετέροις νόμοις ἐμμένοντες — μὴ οὕτως μανείην ἔγωγε ὡς βλάσφημον εἰπεῖν τι ἢ σκαιόν. ἢ τί γὰρ ἂν εἰπεῖν ἔχοιμι; τί

ἀγορεύω: to harangue, speak
βλάσφημος, **-ον**: evil-speaking
διαλύω: to loose one from another, dissolve
διελέγχω: to refute utterly
ἐκλανθάνω: to escape notice utterly, forget
ἐμμένω: to reside in, cling to + *dat.*
ἐσθής, **-ῆτος**, **ἡ**: dress, clothing
ζηλέω: to be zealous for
θέατρον, **τό**: a theatre, audience
καταγελάω: to laugh at, mock
καταρρήγνυμι: to break down
κωμῳδέω: to satirise
μαίνομαι: to rage, be furious
μάχομαι: to fight
νόμος, **ὁ**: custom, law
ὀπώρα, **ἡ**: the fruit
ὄρχησις, **-εως**, **ἡ**: dancing, the dance
οὔποτε: not ever, not yet
παραπλήσιος, **-ον**: nearly resembling + *dat.*
παύομαι: to cease + *part.*
πυρρίχη, **ἡ**: the pyrrhic dance
πυρριχιστής, **-οῦ**, **ὁ**: a dancer of a Pyrrhic chorus
σκαιός, **-ά**, **-όν**: clumsy, stupid
σύνταγμα, **-ατος**, **τό**: arrangement
συντρίβω: to rub together, crush

ἰδόντες: aor. part. of **εἶδον**, "*once they had seen* them"
ἐκλαθόμενοι: aor. part. mid. of **ἐκ-λανθάνω**, "*having forgotten* the dance"
τοῦθ' ὅπερ ἦσαν: pred. phrase after **ἐγένοντο** "they became *what they* (truly) *were*"
συνέτριβον: impf. inceptive, like the following imperfects, "*they started crushing* their masks"
διελέλυτο: plupf. pass. of **δια-λύω**, "the arrangement *was dissolved*"
κατεγελᾶτο: impf. pass., "and *was mocked*"
τοιαῦτα: "these do *the same things*"
μανείην: aor. opt. in wish for the future, "never *may I be so mad*!"
ὡς ... εἰπεῖν: aor. inf. in result clause, "*so that I speak* something stupid"
εἰπεῖν ἔχοιμι: pres. opt. pot., "what *would I be able to say*?"

γὰρ ὑμῖν τοιοῦτον βεβίωται; τοὺς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἐχθροὺς ἄξιον οἶμαι μισεῖν. ἢ σὺ γάρ, ὦ Πυθαγόρα καὶ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, τί φατε; προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκεῖόν τι καὶ συγγενὲς ἐπιδείκνυσθαι τῷ βίῳ; νὴ Δι' Ἡρακλῆς, φασίν, καὶ πίθηκος. ἢ διότι πώγωνας ἔχουσι καὶ φιλοσοφεῖν φάσκουσι καὶ σκυθρωποί εἰσι, διὰ τοῦτο χρὴ ὑμῖν εἰκάζειν αὐτούς; ἀλλὰ ἤνεγκα ἄν, εἰ πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς: νῦν δὲ θᾶττον ἂν γὺψ ἀηδόνα μιμήσαιτο ἢ οὗτοι φιλοσόφους. εἴρηκα ὑπὲρ ἐμαυτοῦ ὁπόσα εἶχον. σὺ δέ, ὦ

ἀηδών, **-όνος**, **ὁ**: a nightingale
ἀλαζών, **-όνος**, **ὁ**: a vagabond
ἄξιος, **-α**, **-ον**: weighing as much
βίος, **ὁ**: life
βιόω: to live, pass one's life
γύψ, **γυπός**, **ἡ**: a vulture
διότι: for the reason that, since
εἰκάζω: to liken X (*acc.*) to Y (*dat.*)
εἴρηκα: to say or speak (*perf.*)
ἐμαυτοῦ: of me, of myself
ἐχθρός, **-ά**, **-όν**: hated, hateful to + *dat.*
ἤνεγκα: to bear (*aor.*)
θᾶττον: (*adv.*) quicker, sooner
μιμέομαι: to mimic, imitate
μισέω: to hate
οἰκεῖος, **-α**, **-ον**: of the house, related
πιθανός, **-ή**, **-όν**: persuasive
προσήκω: to be similar to + *dat.*
πώγων, **-ωνος**, **ὁ**: the beard
σκυθρωπός, **-όν**: angry-looking, sullen
συγγενής, **-ές**: related by kin
ὑπόκρισις, **-εως**, **ἡ**: playing a part, hypocrisy
φάσκω: to claim, assert
φημί: to declare, make known

ὑμῖν: dat. of agent after passive verb **βεβίωται**, "has been lived *by you*"
ἄξιον: neut. impersonal, "I think *it is worthy* to" + *inf.*
τί φατε: "what do you say?" elaborated subsequently
προσήκειν: pres. inf. after **φατε** understood, "(do you say) that *they are related* to you?"
ἐπιδείκνυσθαι: pres. inf. also in ind. stat., "(say) that *they display* any kinship?"
Ἡρακλῆς καὶ πίθηκος: "Indeed Heracles and the monkey, as they say" i.e. Heracles and a monkey are proverbially unrelated to each other
εἰκάζειν: pres. inf. after **χρὴ**, "is it necessary *to liken*?"
ἤνεγκα ἄν: aor. in past contrafactual apodosis, "I could have born it"
ἦσαν: impf. in past contrafactual protasis, "if *they had been* persuasive"
θᾶττον ... ἢ: "*sooner ... than* these would imitate philosophers" i.e. more easily
μιμήσαιτο: aor. opt. in future less vivid apodosis, "a vulture *would imitate*"
εἶχον: impf., "as much as *I had* (to say)"

Ἀλήθεια, μαρτύρει πρὸς αὐτοὺς εἰ ἀληθῆ ἐστιν.

38. ΦΙΛΟΣΟΦΙΑ: μετάστηθι, ὦ Παρρησιάδη: ἔτι πορρωτέρω. τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέναι ἀνὴρ ἔδοξεν;

ΑΛΗΘΕΙΑ: ἐγὼ μέν, ὦ Φιλοσοφία, μεταξὺ λέγοντος αὐτοῦ κατὰ τῆς γῆς δῦναι εὐχόμην: οὕτως ἀληθῆ πάντα εἶπεν. ἐγνώριζον γοῦν ἀκούουσα ἕκαστον τῶν ποιούντων αὐτὰ καὶ ἐφήρμοζον μεταξὺ τοῖς λεγομένοις, τοῦτο μὲν εἰς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ: καὶ ὅλως ἔδειξε τοὺς ἄνδρας ἐναργῶς καθάπερ ἐπί τινος γραφῆς τὰ πάντα προσεοικότας, οὐ τὰ σώματα μόνον ἀλλὰ καὶ τὰς ψυχὰς αὐτὰς εἰς τὸ ἀκριβέστατον ἀπεικάσας.

ἀκούω: to hear
ἀκριβέστατος, **-η**, **-ον**: most exact
ἀληθής, **-ές**: unconcealed, true
ἀπεικάζω: to express, represent
γνωρίζω: to discover, recognize
γραφή, **ἡ**: a painting
δείκνυμι: to display, exhibit
δεῖνα, **ὁ** (*indecl.*): such an one, a certain one
δύνω: to go under
ἕκαστος, **-η**, **-ον**: every one, each one
ἐναργῶς: (*adv.*) visibly, distinctly
εὔχομαι: to pray + *inf.*
ἐφαρμόζω: to fit on, to apply to
καθάπερ: just as
μαρτυρέω: to bear witness
μεθίστημι: to change position, stand aside
μεταξύ: meanwhile
ὅλως: (*adv.*) wholely, entirely
πορρωτέρω: (*adv.*) further
προσέοικα: to be like, resemble (*perf.*)
σῶμα, **τό**: a body
ψυχή, **ἡ**: soul

μετάστηθι: aor. imper. intransitive, "stand aside!" i.e. so they can confer in private
ποιῶμεν: pres. subj. in deliberative question, "what should we do?"
εἰρηκέναι: perf. inf. of **ἐρέω** after **ἔδοξεν**, "how did he seem *to have spoken*?"
λέγοντος: pres. part. in gen. abs., "meanwhile him *speaking*"
δῦναι: aor. inf. after **εὐχόμην**, "I was praying *to go under*" i.e. to disappear in shame
ἀκούουσα: aor. part. temporal, "when I heard"
τῶν ποιούντων: pres. part. attributive gen. partitive, "each *of the ones doing* those things"
τοῖς λεγομένοις: pres. part. pass. dat. after **ἐφήρμοζον**, "I was fitting them to *what was being said*"
ἔδειξε: aor. of **δείκνυμι**, "he *displayed* those men"
καθάπερ ἐπί τινος γραφῆς: "just as in a painting"
τὰ πάντα: acc. of respect, "resembling *in all things*" i.e. life-like
προσεοικότας: perf. part. with present sense, agreeing with **ἄνδρας**, "men *resembling*"
ἀπεικάσας: aor. part., "he *having represented* their bodies and souls""

ΑΡΕΤΗ: *κἀγὼ πάνυ ἠρυθρίασα ἡ Ἀρετή.*

ΦΙΛΟΣΟΦΙΑ: *ὑμεῖς δὲ τί φατέ;*

ΠΛΑΤΩΝ: *τί δὲ ἄλλο ἢ ἀφεῖσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγεγράφθαι; τὸ γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν: τραγῳδόν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ᾄσόμενον τὰς Φρυγῶν συμφοράς. ᾀδέτω δ' οὖν καὶ τοὺς θεοῖς ἐχθροὺς ἐκτραγῳδείτω.*

ΔΙΟΓΕΝΗΣ: *καὶ αὐτός, ὦ Φιλοσοφία, πάνυ ἐπαινῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποιοῦμαι αὐτὸν γενναῖον ὄντα.*

ᾄδω: to sing, recite
ἀναγράφω: to enroll
ἀνατίθημαι: to retract
ἀτεχνῶς: really
ἀφίημι: to release X (*acc.*) from Y (*gen.*)
γενναῖος, **-α**, **-ον**: noble
ἔγκλημα, **-ατος**, **τό**: an accusation, charge
ἐκτραγῳδέω: to declaim tragically, unmask
ἐπαινέω: to approve, applaud, praise
ἐρυθριάω: to blush, to colour up
εὐεργέτης, **-ου**, **ὁ**: a benefactor
ἐχθρός, **-ά**, **-όν**: hated, hateful to + *dat.*
Ἴλιος, **-α**, **-ον**: of Ilios or Troy
κατηγορέω: to speak against, to accuse
κινέω: to set going, to call forth
πάσχω: to suffer
συμφορά, **ἡ**: an event, disaster
τραγῳδός, **ὁ**: a tragic performer
φίλος, **ὁ**: a friend

ἀφεῖσθαι: perf. inf. of **ἀπο-ίημι**, in ind. stat. after **φημι** understood, "what else (do I say) except *to release*"

ἀναγεγράφθαι: perf. inf. pass. also in ind. stat., "and to have him enrolled"

τὸ τῶν Ἰλιέων: an attributive phrase, "suffered the (fate) of the Trojans" i.e. the latter day occupants of Troy, who must hear of the disasters of their ancestors

πεπόνθαμεν: perf. of **πάσχω**, "we have suffered"

κεκινήκαμεν: perf., "*we have called forth* upon ourselves"

ᾄσόμενον: fut. part. of **ᾄδω** agreeing with **τραγῳδόν** expressing purpose, "called the actor forth *in order to sing*" i.e. perform onstage

τὰς Φρυγῶν συμφοράς: "to sing the *disasters of the Phrygians*" i.e. the heroes of the Trojan wars

ᾀδέτω: pres. imper. 3 sing. of **ᾄδω**, "let him sing!"

τοὺς θεοῖς ἐχθροὺς: "those hateful to the gods" i.e. the latter day philosophical charlatans

ἐκτραγῳδείτω: pres. imper. 3 sing., "let him unmask these!"

τὰ κατηγορούμενα: pres. part. pass. attributive, "the things accused"

39. ΦΙΛΟΣΟΦΙΑ: *εὖ ἔχει: πρόσιθι Παρρησιάδη: ἀφίεμέν σε τῆς αἰτίας, καὶ ἁπάσαις κρατεῖς, καὶ τὸ λοιπὸν ἴσθι ἡμέτερος ὤν.*

ΠΑΡΡΗΣΙΑΔΗΣ: *προσεκύνησα τήν γε πρώτην: μᾶλλον δέ, τραγικώτερον αὐτὸ ποιήσειν μοι δοκῶ: σεμνότερον γάρ:*

ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
βίοτον κατέχοις
καὶ μὴ λήγοις στεφανοῦσα.

ΑΡΕΤΗ: *οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώμεθα: προσκαλῶμεν κἀκείνους, ὡς δίκην ὑπόσχωσιν ἀνθ' ὧν εἰς*

αἰτία, ***ἡ***: a charge, accusation
βίοτος, ***ὁ***: life
δεύτερος, ***-α***, ***-ον***: second
δίκη, ***ἡ***: a penalty
κατάρχω: to make beginning of + *gen.*
κατέχω: to hold fast
κρατέω: to prevail
κρατήρ, ***-ῆρος***, ***ὁ***: a mixing vessel (for wine)
λήγω: to abate, cease
λοιπός, ***-ή***, ***-όν***: remaining, the rest
Νίκη, ***ἡ***: Victory
πρόσειμι: to be present
προσκαλέω: to call to, call on, summon
προσκυνέω: to make obeisance to + *acc.*
πρῶτος, ***-η***, ***-ον***: first
σεμνός, ***-ή***, ***-όν***: revered, august
σεμνότερος, ***-η***, ***-ον***: more solemn
στεφανόω: to crown (in victory)
τραγικώτερος, ***-η***, ***-ον***: more tragically
ὑπέχω: to hold under, endure

εὖ ἔχει: "all is well"
πρόσιθι: pres. imper., "be present!"
ἀφίεμέν: pres. of ***ἀπο-ίημι***: "*we are releasing* you"
ἁπάσαις: sc. ***ψήφοις***, dat. instrumental, "you prevail *by all* (votes)" i.e. unanimously
ἴσθι: perf. imper. of ***οἶδα***, "know!"
τὸ λοιπὸν: acc. of respect, "as for the rest"
ὤν: pres. part. in ind. stat. after ***ἴσθι***, "know *that you are* ours"
τήν γε πρώτην: "(you) first of all" i.e. Philosophy
μᾶλλον δέ: "but rather" indicating a change of heart
ποιήσειν: fut. inf. after ***μοι δοκῶ***, "I think *that I shall do*"
ὦ μέγα ... στεφανοῦσα: the closing lines of several plays by Euripides
κατέχοις ... μὴ λήγοις: pres. opt. in. wish for the future, "*may you hold fast* my life! ... *may you not cease!*"
στεφανοῦσα: pres. part. supplementing ***λήγοις***, "cease *crowning* me" i.e. in victory
καταρχώμεθα ... προσκαλῶμεν: pres. subj. hortatory, "let us make a beginning of ... let us summon!"
ὑπόσχωσιν: aor. subj. in purpose clause, "summon *in order that they endure*"
ἀνθ' ὧν: gen. by attraction, "for the things which" = ***ἀντὶ τῶν οὓς***

ἡμᾶς ὑβρίζουσι: κατηγορήσει δὲ Παρρησιάδης ἑκάστου.

ΦΙΛΟΣΟΦΙΑ: ὀρθῶς, ὦ Ἀρετή, ἔλεξας. ὥστε σύ, παῖ Συλλογισμέ, κατακύψας εἰς τὸ ἄστυ προσκήρυττε τοὺς φιλοσόφους.

40. ΣΥΛΛΟΓΙΣΜΟΣ: ἄκουε, σίγα: τοὺς φιλοσόφους ἥκειν εἰς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς Ἀρετῆς καὶ Φιλοσοφίας καὶ Δίκης.

ΠΑΡΡΗΣΙΑΔΗΣ: ὁρᾷς; ὀλίγοι ἀνίασι γνωρίσαντες τὸ κήρυγμα, καὶ ἄλλως δεδίασι τὴν Δίκην: οἱ πολλοὶ δὲ αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἥκειν, κατὰ τάδε, ὦ Συλλογισμέ, κήρυττε ....

ΣΥΛΛΟΓΙΣΜΟΣ: μηδαμῶς, ἀλλὰ σύ, ὦ Παρρησιάδη, προσκάλει καθ' ὅ τι σοι δοκεῖ.

ἄγω: to lead
ἀκούω: to hear, listen
ἀκρόπολις, **-εως**, **ἡ**: the upper city, acropolis
ἀμφί: about, concerning (*with* **ἔχω**)
ἄνειμι: to come up (*fut.*)
ἀπολογέομαι: to speak in defence, defend oneself
ἄστυ, **-εος**, **τό**: a city, town
βούλομαι: to will, wish, be willing
γνωρίζω: to recognize, understand
δέδια: to fear (*perf.*)
ἕκαστος, **-η**, **-ον**: every one, each one
ἥκω: to have come, be present, be here
κατακύπτω: to bend down in order to peek
κατηγορέω: to speak against, to accuse
κήρυγμα, **-ατος**, **τό**: a proclamation
μηδαμῶς: not at all
ὀρθῶς: (*adv.*) correctly
παῖς, **ὁ**: a child
πλούσιος, **-α**, **-ον**: rich, wealthy, opulent
προσκηρύττω: to summon also
σιγάω: to be silent
συλλογισμός, **ὁ**: computation, syllogism
σχολή, **ἡ**: spare time, leisure

ἔλεξας: first aor. of **λέγω** (= **εἶπες**), "*you spoke* correctly"

ἥκειν: pres. inf. for 3 p. imper. with acc. subject, "let the philosophers *come!*" (Smyth 2013c)

ἀπολογησομένους: fut. part. expressing purpose after **ἥκειν**, "to come *in order to defend*"

ἐπὶ τῆς Ἀρετῆς: "defend *before Virtue*"

καὶ ἄλλως: "and besides"

ἀμφὶ ... ἔχοντες: pres. part. causal, "because *having about* the rich" i.e. because being occupied with the rich

κήρυττε ....: before he finishes his sentence, he is interrupted by Syllogism

καθ' ὅ τι: "*according to what* seems"

41. ΠΑΡΡΗΣΙΑΔΗΣ: ***οὐδὲν τόδε χαλεπόν. ἄκουε, σίγα. ὅσοι φιλόσοφοι εἶναι λέγουσιν καὶ ὅσοι προσήκειν αὐτοῖς οἴονται τοῦ ὀνόματος, ἥκειν εἰς ἀκρόπολιν ἐπὶ τὴν διανομήν. δύο μναῖ ἑκάστῳ δοθήσονται καὶ σησαμαῖος πλακοῦς: ὃς δ' ἂν πώγωνα βαθὺν ἐπιδείξηται, καὶ παλάθην ἰσχάδων οὗτός γε προσεπιλήψεται. κομίζειν δ' ἕκαστον σωφροσύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς: οὐκ ἀναγκαῖα γὰρ ταῦτά γε, ἢν μὴ παρῇ: πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος: οὐ γὰρ θέμις ἄνευ τούτων εἶναι σοφόν.***

ἀναγκαῖος, ***-α***, ***-ον***: necessary
ἄνευ: without + *gen*.
βαθύς, ***-εῖα***, ***-ύ***: deep or long
διανομή, ***ἡ***: a distribution
δίδωμι: to give
δικαιοσύνη, ***ἡ***: righteousness, justice
ἐγκράτεια, ***ἡ***: self-mastery
ἔτος, ***-εος***, ***τό***: a year
θέμις, ***ἡ***: lawful, customary to + *inf*.
ἰσχάς, ***-άδος***, ***ἡ***: a dried fig
κομίζω: to take care of, provide for
ὄνομα, ***τό***: a name
ὅσος, ***-η***, ***-ον***: how many
παλάθη, ***ἡ***: a cake of preserved fruit
πέντε (*indecl.*): five
πλακοῦς, ***-οῦντος***, ***ὁ***: a flat cake
προσήκω: to concern + *gen*.
πώγων, ***-ωνος***, ***ὁ***: the beard
σησαμαῖος, ***-α***, ***-ον***: made of sesame
σοφός, ***-ή***, ***-όν***: wise
σωφροσύνη, ***ἡ***: moderation, discretion
φιλόσοφος, ***ὁ***: a lover of wisdom
χαλεπός, ***-ή***, ***-όν***: grievous, difficult

οὐδὲν: acc. of extent, "*not at all* difficult"
φιλόσοφοι: nom. pred. "whoever claim to be *philosophers*"
προσήκειν: pres. inf. in ind. stat. after ***οἴονται***, representing an impersonal construction, "whoever supposes *that there is concern to them* of the name"
ἥκειν: inf. for imperative (Smyth 2013), "let them come!"
ἐπὶ τὴν διανομήν: expressing purpose, "for a distribution"
δοθήσονται: fut. pass. of ***δίδωμι***, "two mnai *will be given*"
ἐπιδείξηται: aor. subj. in general relative clause, "whoever *displays* a beard"
προσεπιλήψεται: fut. of ***προσ-επι-λαμβάνω***, "this one *will receive in addition*"
κομίζειν ἕκαστον: pres. inf. for third person imperative with acc. subject (Smyth 2013c), "*let each provide* not at all"
ταῦτά γε: "these things at least" i.e. moderation, etc.
ἢν μὴ παρῇ: pres. subj. of ***πάρειμι*** in present general protasis, "if someone is not present"
πέντε συλλογισμοὺς: acc. pl. obect of ***κομίζειν***, "let each provide *five syllogisms*"
ἄνευ τούτων: "without these" i.e. syllogisms

κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα,
τῷ δόμεν, ὃς μετὰ πᾶσιν ἐριζέμεν ἔξοχος εἴη.

42. ΦΙΛΟΣΟΦΙΑ: ***βαβαί, ὅσοι: πλήρης μὲν ἡ ἄνοδος ὠθιζομένων ἐπὶ τὰς δύο μνᾶς, ὡς ἤκουσαν μόνον: παρὰ δὲ τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν Ἄρειον πάγον ἔτι πλείους, ἔνιοι δὲ καὶ κατὰ τὸν Τάλω τάφον, οἱ δὲ καὶ πρὸς τὸ Ἀνακεῖον προσθέμενοι***

ἄνοδος, ***ἡ***: a road up
Ἄρειος, ***-α***, ***-ον***: devoted to Ares
βαβαί: bless me! (*an exclamation*)
δίδωμι: to give
ἔνιοι, ***-α***: some
ἔξοχος, ***-ον***: standing out, best
ἐρίζω: to strive, wrangle
ἕτερος, ***-η***, ***-ον***: an other, a second
κεῖμαι: to be laid
μέσσος, ***-η***, ***-ον***: middle, in the middle
μόνον: (*adv.*) alone, only
πάγος: a hill, crag
Πελασγικός, ***-ή***, ***-όν***: Pelasgicon (wall)
πλείων, ***-ον***: more
πλήρης, ***-ες***: full of + *gen.*
προστίθημι: to put to, add
τάλαντον, ***τό***: a measure of weight
Τάλως, ***ὁ***: Talus, a relative of Daedalus
τάφος, ***ὁ***: a tomb
χρυσός, ***-οῖο***, ***ὁ***: gold
ὠθίζω: thrust, push

κεῖται ... εἴη: *Iliad* 18. 507-8; part of the depiction of Achilles's shield
ἐν μέσσοισι: dat. pl. (epic), "in the middle"
χρυσοῖο: gen. (epic) of material, "two talants *of gold*"
δόμεν: aor. inf. (epic) expressing purpose, "to be given to" + *dat.*
ἐριζέμεν: pres. inf. (epic) epexegetic after ***ἔξοχος***, "best *at striving*"
εἴη: pres. opt. in general relative clause, "to that one, who (ever) *is* best"
ὠθιζομένων: pres. part. gen. after ***πλήρης***, "full *of those pushing*"
ὡς ἤκουσαν μόνον: "as they only heard" i.e. as soon as they heard
τὸ Πελασγικὸν: the Pelasgicon was the prehistoric wall of the acropolis, which was only partially visible
τὸ Ἀσκληπιεῖον: the precinct of Asclepius, on the southern slope of the acropolis
τὸν Ἄρειον πάγον: "the hill of Ares" or Areopagus, was a hill to the west of the Acropolis, where a famous court was held
τὸν Τάλω τάφον: "the tomb of Talus" a figure from early Greek history, who was buried at the foot of the Acropolis
τὸ Ἀνακεῖον: "the temple of the desperate" is dedicated to the Dioscuri (Castor and Pollux) and was on the north side of the Acropolis
προσθέμενοι: aor. part. mid. of ***προσ-τίθημι***, "*having placed* ladders *against*" (***πρὸς***)

κλίμακας ἀνέρπουσι βομβηδὸν νὴ Δία καὶ βοτρυδὸν ἑσμοῦ δίκην, ἵνα καὶ καθ' Ὅμηρον εἴπω: ἀλλὰ κἀκεῖθεν εὖ μάλα πολλοὶ κἀντεῦθεν

μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίνεται ὥρῃ.

μεστὴ δὲ ἡ ἀκρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθιζόντων καὶ πανταχοῦ πήρα κολακεία, πώγων ἀναισχυντία, βακτηρία λιχνεία, συλλογισμὸς φιλαργυρία: οἱ ὀλίγοι δέ, ὁπόσοι πρὸς τὸ πρῶτον κήρυγμα ἐκεῖνο ἀνῄεσαν, ἀφανεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων σχημάτων.

ἀναισχυντία, **ἡ**: shamelessness
ἀναμίγνυμι: to mix up with + *dat.*
ἄνειμι: to go up (*fut.*)
ἀνέρπω: to creep up or upwards
ἄνθος, **τό**: a blossom, flower
ἄσημος, **-ον**: without mark, inconspicuous
ἀφανής, **-ές**: unseen, obscure
βακτηρία, **ἡ**: a staff
βομβηδόν: (*adv.*) buzzing (like bees)
βοτρυδόν: (*adv.*) in clusters (like grapes)
βραχύς, **-εῖα**, **-ύ**: short
δίκη, **ἡ**: custom, usage
ἐκεῖθεν: from that place, thence
ἐντεῦθεν: hence or thence
ἑσμός, **ὁ**: a swarm of bees
κήρυγμα, **-ατος**, **τό**: a proclamation
κλαγγηδόν: (*adv.*) with a clang, noisily
κλῖμαξ, **-ακος**, **ἡ**: a ladder
κολακεία, **ἡ**: flattery, fawning
λανθάνω: to escape notice, to be unnoticed
λιχνεία, **ἡ**: greediness
μεστός, **-ή**, **-όν**: filled, filled full of + *gen.*
μυρίος, **-ον**: numberless, countless
ὀλίγος, **-η**, **-ον**: few, little, scanty, small
ὁμοιότης, **-ητος**, **ἡ**: resemblance to + *gen.*
ὁπόσος, **-η**, **-ον**: as many as
πανταχοῦ: (*adv.*) everywhere
πήρα, **ἡ**: a leather pouch, a wallet
πλῆθος, **-εος**, **τό**: a throng, crowd
προκαθίζω: to sit down or alight before
συλλογισμός, **ὁ**: a syllogism
σχῆμα, **-ατος**, **τό**: form, appearance
φιλαργυρία, **ἡ**: love of money, covetousness
φύλλον, **τό**: a leaf;
ὥρα, **ἡ**: a season, spring

δίκην: acc. adverbial, "in the manner of" + *gen.*
εἴπω: aor. subj. in purpose clause, "*in order to speak* like Homer" *Iliad* 2. 89
κἀκεῖθεν ... κἀντεῦθεν: "from there ... from here" i.e. from every side
μυρίοι ... ὥρῃ: *Iliad* 2. 468
ἐν βραχεῖ: (sc. **χρόνῳ**) "in a short (time)"
κλαγγηδὸν προκαθιζόντων: *Iliad* 2. 463
προκαθιζόντων: pres. part. attributive gen. after **μεστὴ**, "full of them *sitting*"
οἱ ὀλίγοι δέ: answering to **πλήρης μὲν** above, "while many ... *but the few*"
ἀνῄεσαν: impf. inceptive of **ἄνα-εἶμι**: "as many as *began coming up*"
ἀναμιχθέντες: aor part. pass. of **ἀνα-μίγνυμι**, "having become mixed up with" + *dat.*
λελήθασιν: perf. of **λανθάνω**, "they have gone unnoticed"

ΠΑΡΡΗΣΙΑ: *τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὦ Φιλοσοφία, καὶ ὅ τις ἂν μέμψαιτο μάλιστά σου, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημεῖον αὐτοῖς: πιθανώτεροι γὰρ οἱ γόητες οὗτοι πολλάκις τῶν ἀληθῶς φιλοσοφούντων.*

ΦΙΛΟΣΟΦΙΑ: *ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχώμεθα ἤδη αὐτούς.*

ΠΛΑΤΩΝΙΚΟΣ: *ἡμᾶς πρώτους χρὴ τοὺς Πλατωνικοὺς λαβεῖν.*

ΠΥΘΑΓΟΡΙΚΟΣ: *οὔκ, ἀλλὰ τοὺς Πυθαγορικοὺς ἡμᾶς: πρότερος γὰρ ὁ Πυθαγόρας ἦν.*

ΣΤΩΙΚΟΣ: *λῆρεῖτε: ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς Στοᾶς.*

ΠΕΡΙΠΑΤΗΤΙΚΟΣ: *οὐ μὲν οὖν, ἀλλ' ἔν γε τοῖς χρήμασι πρῶτοι ἂν ἡμεῖς εἴημεν οἱ ἐκ τοῦ Περιπάτου.*

ἀμείνων, ***-ον***: better, abler
γνώρισμα, ***τό***: a mark, token
γόης, ***-ητος***, ***ὁ***: an imposter
δεινότατον, ***-η***, ***-ον***: most terrible
δέχομαι: to take, accept, receive
ἐπιβάλλω: to throw or cast X (*acc.*) upon Y (*dat.*)
λῆρέω: to speak foolishly
μέμφομαι: to blame, censure
Περιπατητικός, ***ὁ***: an Aristotelian, Peripatetic
πιθανώτερος, ***-η***, ***-ον***: more convincing
Πλατωνικός, ***ὁ***: a Platonist
πολλάκις: (*adv.*) many times
πρότερος, ***-α***, ***-ον***: prior, earlier
πρῶτος, ***-η***, ***-ον***: first
Πυθαγορικός, ***ὁ***: a Pythagorean
σημεῖον, ***τό***: a sign, a mark, token
Στωικοί, ***οἱ***: the Stoics
χρῆμα, ***-ατος***: a thing that one uses, money
Ἀκαδημαϊκός, ***ὁ***: an Academician

μέμψαιτο: aor. opt. pot. in relative clause, "what someone *might blame* you for"
ἐπιβαλεῖν: aor. inf. articular in apposition to ***τοῦτο*** above, "this, namely *the placing on* them of no token"
τῶν ἀληθῶς φιλοσοφούντων: pres. part. attributive gen. of comparision after ***πιθανώτεροι***, "more convincing than *those philosophizing truly*"
μετ' ὀλίγον: (sc. ***χρόνον***), "after a little (time)"
δεχώμεθα: pres. subj. hortatory, "let us receive!"
λαβεῖν: aor. inf. after ***χρὴ***, "necessary *to take*"
ἔν γε τοῖς χρήμασι: "in matters of money at least"
εἴημεν: pres. opt. pot., "*we should be* first"

ΕΠΙΚΟΥΡΕΙΟΣ: *ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας: περὶ δὲ τῶν μνῶν περιμενοῦμεν, κἂν ὑστάτους δέῃ λαβεῖν.*

ΑΚΑΔΗΜΑΙΚΟΣ: *ποῦ τὰ δύο τάλαντα; δείξομεν γὰρ οἱ Ἀκαδημαϊκοὶ ὅσον τῶν ἄλλων ἐσμὲν ἐριστικώτεροι.*

ΣΤΩΙΚΟΣ: *οὐχ ἡμῶν γε τῶν Στωϊκῶν παρόντων.*

44. ΦΙΛΟΣΟΦΙΑ: *παύσασθε φιλονεικοῦντες: ὑμεῖς δὲ οἱ Κυνικοὶ μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε: ἐπ᾽ ἄλλα γὰρ ἴστε κεκλημένοι. καὶ νῦν ἔγωγε ἡ Φιλοσοφία καὶ Ἀρετὴ αὕτη καὶ Ἀλήθεια δικάσομεν οἵτινες οἱ ὀρθῶς φιλοσοφοῦντές εἰσιν. εἶτα ὅσοι μὲν ἂν εὑρεθῶσιν κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἄριστοι*

Ἀκαδημαϊκός, **ὁ**: an Academician
ἄριστος, **-η**, **-ον**: best
βιόω: to live, pass one's life
δείκνυμι: to display, show
δικάζω: to judge
δοκέω: to seem good to + *dat.*
Ἐπικούρειος, **ὁ**: an Epicurean
ἐριστικώτερος, **-α**, **-ον**: more eristic
εὐδαιμονέω: to be well off, happy
εὑρίσκω: to find
Κυνικοί, **οἱ**: the Cynics philosophers
μνᾶ, **ἡ**: a mina coin = 100 drachmae
ξύλον, **τό**: a wooden stick
ὀρθῶς: (*adv.*) correctly
παίω: to strike, smite
παλάθη, **ἡ**: a cake of preserved fruit
παύομαι: to cease + *part.*
περιμένω: to wait for
πλακοῦς, **-οῦντος**, **ὁ**: a flat cake
τάλαντον, **τό**: a talant, weight
ὕστατος, **-η**, **-ον**: last
φιλονεικέω: to be contentious
ὠθέω: to shove, force away

δότε: aor. imper. of **δίδωμι**, "give us!"
περιμενοῦμεν: fut. of **περι-μένω** in future more vivid apodosis, "*we will wait for* the money"
δέῃ: pres. subj. of **δεῖ** in future more vivid protasis, "even if it is necessary" + *inf.*
τῶν ἄλλων: gen. of comparision after **ἐριστικώτεροι**, "more eristic than *the others*"
παρόντων: gen. abs., "not while us *being present*"
ἐπ᾽ ἄλλα: expressing purpose, "summoned *for other things*"
ἴστε: perf. imper. of **οἶδα**, " know!"
κεκλημένοι: perf. part. of **καλέω** in ind. stat. after **ἴστε**, "know *that you have been summoned*!"
εὑρεθῶσιν: aor. subj. pass. of **εὑρίσκω** in general relative clause, "whoever *are found*"
βιοῦντες: pres. part. supplementary, "are found *to be living*"

κεκριμένοι: τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας κακοὺς κακῶς ἐπιτρίψομεν, ὡς μὴ ἀντιποιῶνται τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο; φεύγετε; νὴ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἁλλόμενοι. κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων ὁπόσοι μεμενήκασιν οὐ φοβηθέντες τὴν κρίσιν. [45.] οἱ ὑπηρέται ἀνέλεσθε τὴν πήραν, ἣν ὁ Κυνικὸς ἀπέρριψεν ἐν τῇ τροπῇ. φέρ' ἴδω τί καὶ ἔχει: ἦ που θέρμους ἢ βιβλίον ἢ ἄρτους τῶν αὐτοπυριτῶν;

ΥΠΗΡΕΤΗΣ: **οὔκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ μαχαίριον κουρευτικὸν καὶ κάτοπτρον καὶ κύβους.**

ἀλαζών*, *-όνος*, *ὁ: a vagabond
ἅλλομαι: to spring, leap, bound
ἀνειλόμην: to pick up (*aor.*)
ἀντιποιέομαι: to seek after, lay claim to + *gen.*
ἀπορρίπτω: to throw away, put away
ἄρτος*, *ὁ: a loaf (of bread)
αὐτοπυρίτης*, *-ου*, *ὁ: whole wheat meal
βιβλίον*, *τό: a book
γόης*, *-ητος*, *ὁ: an imposter
ἐπιτρίβω: to rub on the surface, to crush
θέρμος*, *ὁ: a bean
κακός*, *-ή*, *-όν: bad
κάτοπτρον*, *τό: a mirror
κενός*, *-ή*, *-όν: empty
κουρευτικός*, *-ή*, *-όν: of a barber
κρημνός*, *ὁ: an overhanging bank
κρίνω: to choose, judge
κρίσις*, *ἡ: a separating, judgement
κύβος*, *ὁ: dice
μαχαίριον*, *τό: a knife
μένω: to remain
μύρον*, *τό: unguent, myrrh
πήρα*, *ἡ: a leather pouch, wallet
πλήν: except + *gen.*
προσήκω: to be related, connected to + *dat.*
τροπή*, *ἡ: a turning, retreat
ὑπηρέτης*, *-ου*, *ὁ: an attendant
φεύγω: to flee, take flight
φοβέω: to put to flight
χρυσίον*, *τό: a piece of gold

κεκριμένοι: perf. part. pass. of ***κρίνω***, "*having been judged* best"
προσήκοντας: pres. part. attributive, "those *connected* to us not at all"
ἐπιτρίψομεν: fut., "*we will crush* badly"
ἀντιποιῶνται: pres. subj. mid. in purpose clause, "so they do not *lay claim to*" + *gen.*
τῶν ὑπὲρ αὐτοὺς: "lay claim to *things beyond them*"
μεμενήκασιν: perf., "these few who *have remained*"
φοβηθέντες: aor. part. pass., "not *having been put to flight*" i.e. not fearing
ἀνέλεσθε: aor. imper., "*pick up* the wallet!"
ἀπέρριψεν: aor. of ***ἀπο-ρίπτω***, "which the Cynic *threw away*"
ἴδω: aor. subj. hortatory of ***εἶδον***, "come, *let me see*!"
ἦ που: "truly I suppose"

ΦΙΛΟΣΟΦΙΑ: *εὖ γε, ὦ γενναῖε. τοιαῦτα ἦν σοι τὰ ἐφόδια τῆς ἀσκήσεως καὶ μετὰ τούτων ἠξίους λοιδορεῖσθαι πᾶσιν καὶ τοὺς ἄλλους παιδαγωγεῖν;*

ΠΑΡΡΗΣΙΑΔΗΣ: *τοιοῦτοι μὲν οὖν ὑμῖν οὗτοι. χρὴ δὲ ὑμᾶς σκοπεῖν ὅντινα τρόπον ἀγνοούμενα ταῦτα πεπαύσεται καὶ διαγνώσονται οἱ ἐντυγχάνοντες, οἵτινες οἱ ἀγαθοὶ αὐτῶν εἰσι καὶ οἵτινες αὖ πάλιν οἱ τοῦ ἑτέρου βίου.*

ΦΙΛΟΣΟΦΙΑ: *σύ, ὦ Ἀλήθεια, ἐξεύρισκε: ὑπὲρ σοῦ γὰρ τοῦτο γένοιτ' ἄν, ὡς μὴ ἐπικρατῇ σου τὸ Ψεῦδος μηδὲ ὑπὸ τῇ Ἀγνοίᾳ λανθάνωσιν οἱ φαῦλοι τῶν ἀνδρῶν σε τοὺς χρηστοὺς μεμιμημένοι.*

ἀγαθός, **-ή**, **-όν**: good
ἀγνοέω: not to know
ἄγνοια, **ἡ**: ignorance
ἀξιόω: to think or deem worthy of + *inf.*
ἄσκησις, **-εως**, **ἡ**: exercise, practice
αὖ: again, anew
διαγιγνώσκω: to distinguish, discern
ἐντυγχάνω: to fall in with, meet with
ἐξευρίσκω: to find out, discover
ἐπικρατέω: to rule over, prevail + *gen.*
ἐφόδια, **τά**: supplies, provsions
λανθάνω: to escape the notice, go unnoticed
λοιδορέω, **-ήσω**: to abuse, revile + *dat.*
μιμέομαι: to mimic, imitate
παιδαγωγέω: to train, educate
πάλιν: back, backwards
παύομαι: to cease + *part.*
σκοπέω: to look at, seek
τρόπος, **ὁ**: a course, manner
φαῦλος, **-η**, **-ον**: slight, bad
χρηστός, **-ή**, **-όν**: useful, good
ψεῦδος, **-εος**, **τό**: a falsehood

τῆς ἀσκήσεως: gen. of purpose, "supples *for practice*"
ἠξίους: impf., "you deemed them worthy to" + *inf*
ὅντινα τρόπον: = **πῶς** introducing indirect question
ἀγνοούμενα: pres. part. supplementing **πεπαύσεται**, "will cease *being unknown*"
πεπαύσεται: fut. perf. mid. of **παύω**, "how these things *will cease*"
διαγνώσονται: fut., "how they *will recognize*"
οἱ ἐντυγχάνοντες: pres. part. attributive, "*those encountering* them"
οἵτινες ... **οἵτινες**: introducing indirect question, "recognize *which* are the good ... *which* are ..."
αὖ πάλιν: pleonastic, "which *on the contrary*"
οἱ τοῦ ἑτέρου βίου: "which are *the ones of the other life*" i.e. not seeking the good life
γένοιτο: aor. opt. pot., "for this *should be* on you" i.e. in your interest
ἐπικρατῇ ... **λανθάνωσιν**: pres. subj. in negative purpose clause, "lest Falsehood *prevail* ... lest *they go unnoticed*"
ὑπὸ τῇ Ἀγνοίᾳ: expressing agency, "at the hands of Ignorance"
μεμιμημένοι: perf. part. mid. instrumental, "*by imitating* the useful"

46. ΑΛΗΘΕΙΑ: *ἐπ᾽ αὐτῷ, εἰ δοκεῖ,* **Παρρησιάδῃ** *ποιησώμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὤπται καὶ εὔνους ἡμῖν καὶ σέ, ὦ* **Φιλοσοφία**, *μάλιστα θαυμάζων, παραλαβόντα μεθ᾽ ἑαυτοῦ τὸν* **Ἔλεγχον** *ἅπασι τοῖς φάσκουσι φιλοσοφεῖν ἐντυγχάνειν. εἶθ᾽ ὃν μὲν ἂν εὕρῃ γνήσιον ὡς ἀληθῶς φιλόσοφον, στεφανωσάτω θαλλοῦ στεφάνῳ καὶ εἰς τὸ* **Πρυτανεῖον** *καλεσάτω, ἢν δέ τινι — οἷοι πολλοί εἰσι — καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχῃ, τὸ τριβώνιον περισπάσας ἀποκειράτω τὸν πώγωνα ἐν χρῷ πάνυ τραγοκουρικῇ*

ἀποκείρω: to clip or cut off
γνήσιος, ***-α***, ***-ον***: noble
εἶτα: then, next
ἔλεγχος, ***ὁ***: a reproach, refutation
ἐντυγχάνω: to meet with, confront + *dat.*
εὔνους, ***-ουν***: well-dispose to + *dat.*
εὑρίσκω: to find
θαλλός, ***ὁ***: a young branch
θαυμάζω: to wonder, marvel
κατάρατος, ***-η***, ***-ον***: cursed
ὄπωπα: to see (*perf.*)
παραλαμβάνω: to take along with
περισπάω: to strip off
Πρυτανεῖον, ***τό***: the presidents' hall, town-hall
πώγων, ***-ωνος***, ***ὁ***: the beard
στέφανος, ***ὁ***: a crown, garland
στεφανόω: to crown
τραγοκουρικός, ***-ή***, ***-όν***: for shearing he-goats
τριβώνιον, ***τό***: a cloak
ὑποκριτής, ***-οῦ***, ***ὁ***: an actor, performer
φάσκω: to claim, assert
φιλοσοφέω: to love and pursue knowledge
χραύω: to scrape, graze, wound slightly
χρώς, ***χροός***, ***ὁ***: the skin

ἐπ᾽ αὐτῷ ... Παρρησιάδῃ: "make over *to Parrhesiades himself*"
ποιησώμεθα: aor. subj. hortatory, "*let us make it over* to Parrhesiades" i.e. make him in charge
ὤπται: perf. pass. of ***ὄπωπα***, "since *he has been seen*" i.e. he seems to be
θαυμάζων: pres. part. causal, "since *admiring* you, Philosophy"
παραλαβόντα: aor. part. acc. agreeing with unexpressed object of ***ποιησώμεθα*** and subject of ***ἐντυγχάνειν*** below, "him (i.e Parrhesiades) *having taken along* Refutation"
φάσκουσι: pres. part. attributive after ***ἐντυγχάνειν***, "to confront all *those claiming*"
εὕρῃ: aor. subj. in general relative clause, "whomever *he finds*"
στεφανωσάτω ... καλεσάτω: aor. imper. 3 sing., "let him be crowned! ... let him be summoned!"
ἐντύχῃ: aor. subj. in future more vivid protasis, "if he *encounters* some man"
περισπάσας: aor. part., "*having stripped off* his cloak"
ἀποκειράτω: aor. imper. 3 sing., "*let him clip off* his beard!"
ἐν χρῷ: "close to the skin" i.e. a close shave

μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυον: ὁ δὲ τύπος τοῦ καυτῆρος ἔστω ἀλώπηξ ἢ πίθηκος.

ΦΙΛΟΣΟΦΙΑ: εὖ γε, ὦ Ἀλήθεια, φής: ὁ δὲ ἔλεγχος, Παρρησιάδη, τοιόσδε ἔστω, οἷος ὁ τῶν ἀετῶν πρὸς τὸν ἥλιον εἶναι λέγεται, οὐ μὰ Δί' ὥστε κἀκείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεὶς χρυσίον καὶ δόξαν καὶ ἡδονὴν ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερορῶντα καὶ μηδαμῶς ἑλκόμενον πρὸς τὴν ὄψιν, οὗτος ἔστω ὁ τῷ

ἀετός, **-οῦ**, **ὁ**: an eagle
ἀλώπηξ, **-εκος**: a fox
ἀντιβλέπω: to look straight at
δοκιμάζω: to assay or test
δόξα, **ἡ**: a reputation
ἐγκαίω: to burn or heat in
ἔλεγχος, **ὁ**: a reproach, test
ἕλκω: to draw, drag
ἐπιβάλλω: to throw or cast upon
ἡδονή, **ἡ**: enjoyment, pleasure
ἥλιος, **ὁ**: the sun
ἵστημι: to make to stand
καυτήρ, **-ῆρος**, **ὁ**: a burner
μάχαιρα, **-ης**, **ἡ**: a large knife
μεσόφρυον, **τό**: the space between the eyebrows
μέτωπον, **-ὴ**, **τό**: the brow, forehead
μηδαμῶς: not at all, in no way
ὄψις, **-εως**, **ἡ**: a sight, appearance
πίθηκος, **ὁ**: an ape, monkey
προτίθημι: to place or set before, set out
στίγμα, **-ατος**, **τό**: a mark, brand
τύπος, **ὁ**: a blow, mark
ὑπεροράω: to look over, look down upon
φημί: to declare, make known
φῶς, **φωτός**, **τό**: light
χρυσίον, **τό**: gold

ἐπιβαλέτω ἢ ἐγκαυσάτω: also aor. imper., "*let him cast upon* his forehead or *let him burn* on his brow" i.e. let him be branded

ἔστω: pres. imper. 3 sing., "*let it* (the mark) *be* a fox!"

τοιόσδε ... οἷος: "let it be *such ... as*"

λέγεται: pres. pass. personal, "as that of the eagles *is said* to be" mother eagles were thought to hold their young ones' eyes to the sun to see if they could stand it.

οὐ μὰ Δί' ὥστε: "not by Zeus so that" + *inf.*

κἀκείνους: = **καὶ ἐκείνους**: acc. subj. of **ἀντιβλέπειν**, "not so that *those too* (i.e. the imposters) look" i.e. as the eagles do

ἀντιβλέπειν ... δοκιμάζεσθαι: pres. inf. in result clause, "not so that *they look straight at* the light ... and *be tested* in that way"

προθεὶς: aor. part. transitive of **προ-τίθημι**, "but *having set before* them"

ἴδῃς: aor. subj. of **εἶδον** in general relative clause, "whomever *you see*"

ὑπερορῶντα ... ἑλκόμενον: pres. part. circumstantial, agreeing with **ὃν**, "whomever you see *looking beyond* ... not at all *being drawn toward*"

θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκείρας πρότερον τὸν πώγωνα ὡς ἔδοξεν.

47. ΠΑΡΡΗΣΙΑΔΗΣ: *ἔσται ταῦτα, ὦ Φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ πιθηκοφόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους: εἰ βούλεσθε μέντοι, κἀνταῦθα ὑμῖν ἀνάξω τινὰς ἤδη αὐτῶν.*

ΦΙΛΟΣΟΦΙΑ: *πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;*

ΠΑΡΡΗΣΙΑΔΗΣ: *καὶ μάλα, ἥνπερ ἡ ἱέρειά μοι ἐθελήσῃ πρὸς*

ἀλωπεκίας, ***-ου***, ***ὁ***: branded as a fox
ἀνάγω: to lead up
ἀπάγω: to lead away, carry off
ἀποβλέπω: to look away from, look at
ἀποκείρω: to clip or cut off
ἀτενές: (*adv.*) strained tight, fixed
αὐτίκα: (*adv.*) immediately
βούλομαι: to wish
ἐθέλω: to be willing, grant to + *dat.*
ἐνταῦθα: hither, to here
ἤδη: already, now
θαλλός, ***ὁ***: a young shoot, young branch
ἱέρεια, ***ἡ***: a priestess
καυτήριον, ***τό***: a branding iron
ὀρέγω: to reach, stretch, stretch out
ὄψομαι: to see (*fut.*)
πιθηκοφόρος, ***-ον***: branded as an ape
στέφω: to put round
φεύγω: to flee, take flight, run away
χείρ, ***χειρός***, ***ἡ***: the hand

στεφόμενος: pres. part. pass. attributive used as a predicate of ***ἔστω***, "let him be *crowned*"
ὃν δ' ἂν: sc. ***ἴδῃς***, "but whomever (you see)"
ἀποβλέποντα ... ὀρέγοντα: pres. part. circumstantial, "whomever you see *staring fixedly ... stretching out* his hand"
ἀπάγειν: pres. inf. used as 3. s. imperative, "let him be led away!"
ἀποκείρας: aor. part., "*having cut off* his beard"
ὄψει: fut., "you will see"
ἐστεφανωμένους: perf. part. pass. circumstantial, "see a few *having been crowned*"
ἀνάξω: fut. of ***ἀνα-ἄγω***, "*I will bring up* some"
φυγόντας: aor. part. attributive, "will you bring up *those who have fled*"
καὶ μάλα: "yes indeed!"
ἐθελήσῃ: aor. subj. in future more vivid protasis, "if *she grants* me" + *inf.*

ὀλίγον χρῆσαι τὴν ὁρμιὰν ἐκείνην καὶ τὸ ἄγκιστρον, ὅπερ ὁ ἁλιεὺς ἀνέθηκεν ὁ ἐκ Πειραιῶς.

ΙΕΡΕΙΑ: *ἰδοὺ δὴ λαβέ, καὶ τὸν κάλαμόν γε ἅμα, ὡς πάντα ἔχῃς.*

ΠΑΡΡΗΣΙΑΔΗΣ: *οὐκοῦν, ὦ ἱέρεια, καὶ ἰσχάδας μοί τινας δὸς ἀνύσασα καὶ ὀλίγον τοῦ χρυσίου.*

ΙΕΡΕΙΑ: *λάμβανε.*

ΦΙΛΟΣΟΦΙΑ: *τί πράττειν ἀνὴρ διανοεῖται; δελεάσας τὸ ἄγκιστρον ἰσχάδι καὶ τῷ χρυσίῳ καθεζόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθῆκεν εἰς τὴν πόλιν. τί ταῦτα, ὦ Παρρησιάδη, ποιεῖς; ἦ που τοὺς λίθους ἁλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ;*

ἄγκιστρον, **τό**: a fish-hook
ἄκρον, **τό**: the highest point, top
ἁλιεύς, **ὁ**: a fisherman
ἁλιεύω: to fish for + *acc.*
ἀνατίθημι: to lay upon, dedicate
ἀνήρ, **ὁ**: a man
ἀνύω: to effect, achieve, complete
δελεάζω: to bait (a hook)
διαγιγνώσκω: to distinguish, decide
διανοέω: to have in mind, intend + inf
δίδωμι: to give
ἰσχάς, **-άδος**, **ἡ**: a dried fig
καθίημι: to send down, let fall
κάλαμος, **ὁ**: a reed (used as a fishing rod)
λαμβάνω: to take
λίθος, **ὁ**: a stone
ὁρμιά, **ἡ**: a fishing-line of horsehair
οὐκοῦν: therefore, then, accordingly
Πειραιεύς, **ὁ**: Peiraeus, harbor of Athens
Πελασγικός, **-ή**, **-όν**: Pelasgicon (wall)
πόλις, **-εως**, **ἡ**: the city
πράττω: to do
τειχίον, **-ου**, **τό**: a wall
χράομαι: to furnish X (*acc.*)
χρυσίον, **τό**: gold

πρὸς ὀλίγον: (sc. **χρόνον**), "for a little (time)"
ἀνέθηκεν: aor. of **ἀνατίθημι**, "the fisherman *sets up as a dedication*" i.e. in the temple
ὁ ἐκ Πειραιῶς: "the fisherman *from the Peiraeus*" i.e. from the Athenian harbor
ἰδοὺ δὴ λαβέ: aor. imper., "look here! take!" i.e. here, take it!
ἔχῃς: pres. subj. in purpose clause, "*in order that you have* everything"
δὸς: also aor. imper, "*give* me!"
ἀνύσασα: aor. part. expressing purpose, "give *in order to complete*"
δελεάσας: aor. part., "*having baited* the hook"
ἰσχάδι καὶ τῷ χρυσίῳ: dat. instrumental, "baited *with fig and gold*"
καθῆκεν: aor. of **κατα-ἵημι**, "*let fall* into the city" i.e. cast his line into the city
ἦ που: "truly I suppose"
διέγνωκας: perf. of **δια-γιγνώσκω**, "have you decided" + *inf.*

48. ΠΑΡΡΗΣΙΑΔΗΣ: *σιώπησον, ὦ Φιλοσοφία, καὶ τὴν ἄγραν περίμενε: σὺ δέ, ὦ Πόσειδον ἀγρεῦ καὶ Ἀμφιτρίτη φίλη, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων. ἀλλ' ὁρῶ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν: οὐκ, ἀλλὰ γαλεός ἐστιν. πρόσεισι γοῦν τῷ ἀγκίστρῳ κεχηνώς: ὤσφραται τοῦ χρυσίου: πλησίον ἤδη ἐστίν: ἔψαυσεν: εἴληπται: ἀνασπάσωμεν. καὶ σύ, ὦ Ἔλεγχε, ἀνάσπα: Ἔλεγχε, συνεπιλαβοῦ τῆς ὁρμιᾶς.*

ΕΛΕΓΧΟΣ: *ἄνω ἐστί. φέρ' ἴδω τίς εἶ, ὦ βέλτιστε ἰχθύων; κύων οὗτός γε. Ἡράκλεις τῶν ὀδόντων. τί τοῦτο, ὦ γενναιότατε;*

ἄγρα, ***ἡ***: a catching, hunting
ἀγρεύς, ***-έως***, ***ὁ***: a hunter
Ἀμφιτρίτη, ***ἡ***: Amphitrite, wife of Posedion
ἀναπέμπω: to send up
ἀνασπάω: to draw up, pull up
ἄνω: upwards
βέλτιστος, ***-η***, ***-ον***: best
γαλεός, ***ὁ***: a dog-fish
γενναιότατος, ***-η***, ***-ον***: most noble
εὐμεγέθης, ***-ες***: very large
ἰχθύς, ***-ύος***, ***ὁ***: a fish
κύων, ***κυνός***, ***ὁ***: a dog
λάβραξ, ***-ακος***, ***ὁ***: the bass
ὀδούς, ***-όντος***, ***ὁ***: tooth
ὁρμιά, ***ἡ***: a fishing-line
ὀσφραίνομαι: to catch scent of + *gen.*
περιμένω: to wait for, await
πλησίον: (*adv.*) nearby
πρόσειμι: to approach (*fut.*)
σιωπάω: to be silent
συνεπιλαμβάνω: to take part in together
φίλος, ***-η***, ***-ον***: loved, beloved, dear
χάσκω: to yawn, gape
χρυσίον, ***τό***: a piece of gold
χρύσοφρυς, ***-υος***, ***ὁ***: a gilt-head (fish)
ψαύω: to touch

σιώπησον: aor. imper., "be silent!"
Πόσειδον ἀγρεῦ: voc., "O Poseidon the hunter!"
κεχηνώς: perf. part. of ***χάσκω***, "having opened his mouth" i.e. gaping
ὤσφραται: perf. of ***ὀσφραίνομαι***, "for he *has caught the scent* of the gold"
εἴληπται: perf. mid. of ***λαμβάνω***, "he has taken it" i.e. the bait
ἀνασπάσωμεν: aor. subj. hortatory, "let us pull him up!"
συνεπιλαβοῦ: aor. imper., "take hold of" + *gen.*
ἴδω: aor. subj. of ***εἶδον***, "come! let me see!"
κύων οὗτός: "this one is a dog" i.e. a Cynic
τῶν ὀδόντων: gen. exclamatory, "by Heracles, *what teeth*!"

εἴληψαι λιχνεύων περὶ τὰς πέτρας, ἔνθα λήσειν ἤλπισας ὑποδεδυκώς; ἀλλὰ νῦν ἔσῃ φανερὸς ἅπασιν ἐκ τῶν βραγχίων ἀπηρτημένος. ἐξέλωμεν τὸ ἄγκιστρον καὶ τὸ δέλεαρ. μὰ Δί' ἔπιεν. τουτὶ κενόν σοι τὸ ἄγκιστρον: ἡ δ' ἰσχὰς ἤδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ κοιλίᾳ.

ΠΑΡΡΗΣΙΑΔΗΣ: ἐξεμεσάτω νὴ Δία, ὡς καὶ ἐπ' ἄλλους δελεάσωμεν. εὖ ἔχει: τί φής, ὦ Διόγενες; οἶσθα τοῦτον ὅστις ἐστίν, ἢ προσήκει τί σοι ἀνήρ;

ΔΙΟΓΕΝΗΣ: οὐδαμῶς.

ΠΑΡΡΗΣΙΑΔΗΣ: τί οὖν; πόσου ἄξιον αὐτὸν χρὴ φάναι; ἐγὼ μὲν γὰρ δύ' ὀβολῶν πρῴην αὐτὸν ἐτιμησάμην.

ἄγκιστρον, **τό**: a fish-hook
ἄξιος, **-α**, **-ον**: worth + *gen.*
ἀπαρτάω: to hang up from
βράγχιον, **τό**: fin (of a fish)
δελεάζω: to bait (a hook)
δέλεαρ, **-ατος**, **τό**: a bait
ἐλπίζω: to hope for + *fut. inf.*
ἐξαίλον: to take out of, extract (*ao.*.)
ἐξεμέω: to vomit forth, disgorge
κενός, **-ή**, **-όν**: empty
κοιλία, **ἡ**: the stomach
λανθάνω: to escape notice, to be unnoticed
λιχνεύω: to be greedy
πέτρα, **ἡ**: a rock
πίνω: to drink
πόσος, **-η**, **-ον**: how much?
προσέχω: to hold fast to
προσήκω: to be connected to + *dat.*
πρῴην: (*adv.*) earlier
τιμάω: to value
φανερός, **-ά**, **-όν**: visible to + *dat.*
φημί: to declare, make known

εἴληψαι: perf. pass. 2 sing. of **λαμβάνω**, "*you have been caught* being greedy"
λήσειν: fut. inf. of **λανθάνω** after **ἤλπισας**, "you hoped *to go unnoticed*"
ὑποδεδυκώς: perf. part. instrumental of **ὑποδύνω**, "by having sunk down"
ἔσῃ: fut. of **εἰμι**, "*you will be* visible"
ἀπηρτημένος: perf. part. of **ἀπο-αρτάω** with present meaning, '*hanging* from your fins"
ἐξέλωμεν: aor. subj. hortatory, "*let us extract* the hook!"
ἔπιεν: aor. of **πίνω**, "he drank it" i.e. he swallowed the bait
προσέσχηται: perf. pass. of **προσ-έχω**, "the fig already *is held fast*" i.e. in his stomach
ἐξεμεσάτω: aor. imper. 3 sing., "let him vomit it out!"
δελεάσωμεν: aor. subj. in purpose clause, "*so that we can bait* for others"
ἄξιον: acc. pred., "to say him (to be) *worthy*"
φάναι: pres. inf. of **φημί** after **χρὴ**, 'it is necessary *to say*"
δύ' ὀβολῶν πρῴην: "for two obols earlier" i.e. in the *Sale of Lives*

ΔΙΟΓΕΝΗΣ: *πολὺ λέγεις: ἄβρωτός τε γάρ ἐστιν καὶ εἰδεχθὴς καὶ σκληρὸς καὶ ἄτιμος: ἄφες αὐτὸν ἐπὶ κεφαλὴν κατὰ τῆς πέτρας: σὺ δὲ ἄλλον ἀνάσπασον καθεὶς τὸ ἄγκιστρον. ἐκεῖνο μέντοι: ὅρα, ὦ Παρρησιάδη, μὴ καμπτόμενός σοι ὁ κάλαμος ἀποκλασθῇ.*

ΠΑΡΡΗΣΙΑΔΗΣ: *θάρρει, ὦ Διόγενες: κοῦφοί εἰσι καὶ τῶν ἀφύων ἐλαφρότεροι.*

ΔΙΟΓΕΝΗΣ: *νὴ Δί', ἀφυέστατοί γε: ἀνάσπα δὲ ὅμως.*

49. ΠΑΡΡΗΣΙΑΔΗΣ: *ἰδού τις ἄλλος ὑπόπλατος ὥσπερ ἡμίτομος ἰχθὺς πρόσεισιν, ψῆττά τις, κεχηνὼς εἰς τὸ ἄγκιστρον: κατέπιεν, ἔχεται, ἀνεσπάσθω. τίς ἐστιν;*

ΕΛΕΓΧΟΣ: *ὁ Πλατωνικὸς εἶναι λέγων.*

ἄβρωτος, ***-ον***: not good for food
ἀνασπάω: to draw up, pull up
ἀποκλάω: to break
ἄτιμος, ***-ον***: unhonoured, worthless
ἀφίημι: to send forth, discharge
ἀφυή, ***ἡ***: a pan fish
ἀφυής, ***-ές***: witless, dull
εἰδεχθὴς, ***-ες***: ugly
ἐλαφρότερος, ***-η***, ***-ον***: more light in weight
ἡμίτομος, ***-ον***: half cut through, cut in two
θαρρέω: to be of good courage
καθίημι: to send down, let fall
κάλαμος, ***ὁ***: a reed (used as a fishing rod)
κάμπτω: to bend, curve
καταπίνω: to gulp or swallow down
κεφαλή, ***ἡ***: the head
κοῦφος, ***-η***, ***-ον***: light, insubstantial
λέγω: to say, claim
ὅμως: nevertheless
πέτρα, ***ἡ***: a rock
σκληρός, ***-ά***, ***-όν***: hard, harsh
ὑπόπλατος, ***-ον***: somewhat flat
ψῆττα, ***ἡ***: a sole, turbot

ἄφες: aor. imper. of ***ἀπο-ἵημι***, "throw him away!"
ἐπὶ κεφαλὴν: "upon his head" i.e. head over heel
ἀνάσπασον: aor. imper., "*pull up* another!"
καθεὶς: aor. part. instrumental of ***κατα-ἵημι***, "*by letting down* the hook"
μὴ ... ἀποκλασθῇ: aor. subj. pass. in object clause after verb of caution (***ὅρα***), "look out *lest it be broken*"
τῶν ἀφύων: gen. of comparison after ***ἐλαφρότεροι***, "lighter than *pan fish*"
ἀφυέστατοι: "most witless" a pun on ***ἀφυής*** and ***ἀφυή***.
ὑπόπλατος: there is a pun here on Plato's name
κεχηνὼς: perf. part. of ***χάσκω***, "*having opened* his mouth" i.e. gaping
κατέπιεν: aor. of ***κατα-πίνω***, "he *gulped down* the hook"
ἀνεσπάσθω: perf. pass. imper. 3 sing., "let him be drawn up"

ΠΑΡΡΗΣΙΑΔΗΣ: *καὶ σύ, ὦ κατάρατε, ἥκεις ἐπὶ τὸ χρυσίον; τί φής, ὦ Πλάτων; τί ποιῶμεν αὐτόν;*

50. ΠΛΑΤΩΝ: *ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος: ἐπ᾽ ἄλλον καθείσθω.*

ΠΑΡΡΗΣΙΑΔΗΣ: *καὶ μὴν ὁρῶ τινα πάγκαλον προσιόντα, ὡς ἂν ἐν βυθῷ δόξειεν, ποικίλον τὴν χρόαν, ταινίας τινὰς ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα. ὁρᾷς, ὦ Ἔλεγχε;*

ΕΛΕΓΧΟΣ: *ὁ τὸν Ἀριστοτέλη προσποιούμενος οὗτός ἐστιν.*

ΠΑΡΡΗΣΙΑΔΗΣ: *ἦλθεν, εἶτα πάλιν ἄπεισιν. περισκοπεῖ ἀκριβῶς, αὖθις ἐπανῆλθεν, ἔχανεν, εἴληπται, ἀνιμήσθω.*

ἀκριβῶς: (*adv.*) accurately, carefully
ἀνιμάω: to draw up
ἄπειμι: to go back (*fut.*)
αὖθις: back, back again
βυθός, ***ὁ***: the depth
ἐπανῆλθον: to go back, return (*aor.*)
ἐπίχρυσος, ***-ον***: overlaid with gold
ἥκω: to have come, be present
ἦλθον: to come or go (*aor.*)
κατάρατος, ***-ον***: accursed
νῶτον, ***τό***: the back
πάγκαλος, ***-η***, ***-ον***: all beautiful
πάλιν: back, backwards
περισκοπέω: to look round
Πλάτων, ***-ωνος***, ***ὁ***: Plato
ποικίλος, ***-η***, ***-ον***: many-coloured, spotted
προσποιέω: to pretend to be
ταινία, ***ἡ***: a band, fillet
χάσκω: to gape, yawn
χρόα, ***ἡ***: color (of the skin), complexion

ἐπὶ τὸ χρυσίον: expressing purpose, "come *for the gold*"
ποιῶμεν: pres. subj. in deliberative question, "what *should we do* with him?"
καθείσθω: perf. imper. 3 sing. of ***κατα-ἵημι***, "let him be sent down!"
προσιόντα: pres. part. circumstantial of ***πρόσ-εἶμι***, "I see someone *approaching*"
δόξειεν: aor. opt. pot., "so *it would seem* in the depth" i.e. in sofar as it is possible to see
τὴν χρόαν: acc. of respect with ***ποικίλον***, "dappled *in complexion*" although the word ***ποικίλον*** might suggest the "painted stoa" and hence stoicism, this fish turns out to be a peripatetic philosopher, a follower of Aristotele.
ταινίας ... ἐπιχρύσους: "golden bands" the peripatetics were often stereotyped as effete gentlemen, hence their fancy clothes
ἦλθεν ... ἐπανῆλθεν: i.e. he goes back and forth, hence the name "peripatetic"
ἔχανεν: aor. of ***χάσκω***, "he opened (his mouth)"
εἴληπται: perf. pass. of ***λαμβάνω*** with present meaning, "he is caught"
ἀνιμήσθω: perf. pass. imper. 3 sing., "let him be drawn up!"

ΑΡΙΣΤΟΤΕΛΗΣ: *μὴ ἀνέρῃ με, ὦ Παρρησιάδη, περὶ αὐτοῦ: ἀγνοῶ γὰρ ὅστις ἐστίν.*

51. ΠΑΡΡΗΣΙΑΔΗΣ: *οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν πετρῶν. ἀλλ' ἦν ἰδού, πολλούς που τοὺς ἰχθῦς ὁρῶ κατὰ ταὐτὸν ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους. ἦ που σαγήνης ἐπ' αὐτοὺς δεήσει;*

ΦΙΛΟΣΟΦΙΑ: *ἀλλ' οὐ πάρεστιν. ἱκανὸν εἰ κἂν ἕνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαιμεν. ἥξει δὲ ἐπὶ τὸ ἄγκιστρον δηλαδὴ ὃς ἂν αὐτῶν θρασύτατος ᾖ.*

ΕΛΕΓΧΟΣ: *κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὁρμιᾶς, ὡς μὴ ἀποπρίσῃ τοῖς ὀδοῦσι καταπιὼν τὸ χρυσίον.*

ἀγέλη, ***ἡ***: a herd, school of fish
ἄγκιστρον, ***τό***: a fish-hook
ἀγνοέω: not to know
ἀκανθώδης, ***-ες***: full of thorns, thorny
ἀνασπάω: to draw up, pull up
ἀνηρόμην: to question closely (*aor.*)
ἀποπρίω: to saw off
δηλαδή: (*adv.*) quite clearly, manifestly
δυσληπτότερος, ***-η***, ***-ον***: harder to catch
ἐκτραχύνω: to make rough
ἐπιφάνεια, ***τά***: appearance
ἐχῖνος, ***ὁ***: a sea-urchin
θρασύτατος, ***-η***, ***-ον***: most bold, confident
ἱκανός, ***-η***, ***-ον***: sufficient
καταπίνω: to gulp or swallow down
ὀδούς, ***-όντος***, ***ὁ***: tooth
ὁμόχροος, ***-ον***: of the same color
ὁρμιά, ***ἡ***: a fishing-line
πρότερον: (*adv.*) first, prior
σαγήνη, ***ἡ***: a large drag-net
σιδηρόω: to overlay with iron

μὴ ἀνέρῃ: aor. subj. in prohibition, "*don't ask* me!"
ἦν ἰδού: "but look there!" ***ἦν*** is an interjection, not the conditional particle
κατὰ ταὐτὸν (=***τό αὐτὸν***): "in the same manner"
ἐκτετραχυσμένους: perf. part. pass., "*having been made rough* in appearance"
ἐχίνων: gen. pl. of comp., "harder to catch *than sea-urchins*" i.e. because of their spines
δεήσει: fut. of ***δεῖ***, "perhaps *there will be need of*" + *gen.*
ἱκανὸν: sc. ***εἴη*** in future less vivid apodosis, "it would be *sufficient*
ἀνασπάσαιμεν: aor. opt. in future less vivid apodosis, "even if *we were to pull up*"
θρασύτατος ᾖ: pres. subj. in general relative clause, "whoever *is most bold*"
κάθες: aor. imper. of ***καθίημι***, "let it down!"
σιδηρώσας: aor. part. temporal, "having first overlaid with iron"
ἀποπρίσῃ: aor. subj. in negative purpose clause, "so he doesnt' saw off"
καταπιὼν: aor. part., "*having swallowed* the gold"

ΠΑΡΡΗΣΙΑΔΗΣ: *καθῆκα. καὶ σὺ δέ, ὦ Πόσειδον, ταχεῖαν ἐπιτέλει τὴν ἄγραν. βαβαί, μάχονται περὶ τοῦ δελέατος, καὶ οἱ μὲν συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ προσφύντες ἔχονται τοῦ χρυσίου. εὖ ἔχει: περιεπάρη τις μάλα καρτερός. φέρ' ἴδω τίνος ἐπώνυμον σεαυτὸν εἶναι λέγεις; καίτοι γελοῖός εἰμι ἀναγκάζων ἰχθὺν λαλεῖν: ἄφωνοι γὰρ οὗτοί γε. ἀλλὰ σύ, ὦ Ἔλεγχε, εἰπὲ ὅντινα ἔχει διδάσκαλον αὐτοῦ.*

ΕΛΕΓΧΟΣ: *Χρύσιππον τουτονί.*

ΠΑΡΡΗΣΙΑΔΗΣ: *μανθάνω: διότι χρυσίον προσῆν, οἶμαι, τῷ ὀνόματι. σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς εἰπέ, οἶσθα τοὺς ἄνδρας ἢ τοιαῦτα παραινεῖς αὐτοῖς ποιεῖν;*

ἄγρα, ***ἡ***: a catching, hunting
ἀναγκάζω: to force, compel
ἄφωνος, ***-ον***: voiceless, speechless
βαβαί: bless me! (*exclamation*)
γέλοιος, ***-α***, ***-ον***: laughable
δέλεαρ, ***-ατος***, ***τό***: a bait
διδάσκαλος, ***ὁ***: a teacher, master
διότι: for the reason that, since
εἶπον: to speak, say (*aor.*)
ἐπιτελέω: to accomplish, bring to an end
ἐπώνυμος, ***-ον***: given as a name
ἰσχάς, ***-άδος***, ***ἡ***: a dried fig
ἰχθύς, ***-ύος***, ***ὁ***: a fish
καρτερός, ***-ά***, ***-όν***: strong
λαλέω: to talk, chat
μάλα: very, very much
μανθάνω: to uncderstand
μάχομαι: to fight
ὄνομα, ***τό***: a name
παραινέω: to exhort + *inf.*
περιπείρω: to pierce as with a spit
περιτρώγω: to gnaw round about, nibble off
πρόσειμι: to be near
προσφύω: to cling to
συνάμα: (*adv.*) together
ταχύς, ***-εῖα***, ***ύ***: quick, swift, fleet

καθῆκα: aor. of ***κατα-ἵημι***, "I have let it down"
περιεπάρη: aor. pass. of ***περι-πείρω***, "someone has been pierced" i.e. has been hooked
φέρ' ἴδω: aor. subj. of ***εἶδον*** hortatory, "come! let me see!"
τίνος ἐπώνυμον: "whose namesake?"
εἶναι λέγεις: "do you claim to be?" addressing the fish
καίτοι: "and yet" i.e. realizing his mistake
τῷ ὀνόματι: dat. after ***προσῆν***, "because gold is near *the name*" i.e. ***χρυσίον*** and ***Χρύσιππος***

ΧΡΥΣΙΠΠΟΣ: *νὴ Δί᾽, ὑβριστικὰ ἐρωτᾷς, ὦ Παρρησιάδη, προσήκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας.*

ΠΑΡΡΗΣΙΑΔΗΣ: *εὖ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὗτος δὲ καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκανθώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν λαιμὸν ἐσθίων.*

52. ΦΙΛΟΣΟΦΙΑ: *ἅλις, ὦ Παρρησιάδη, τῆς ἄγρας, μὴ καί τίς σοι, οἷοι πολλοί εἰσιν, οἴχηται ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον, εἶτά σε ἀποτῖσαι τῇ ἱερείᾳ δεήσῃ. ὥστε ἡμεῖς μὲν ἀπίωμεν περιπατήσουσαι: καιρὸς δὲ καὶ ὑμᾶς ἀπιέναι*

ἄγρα, ***ἡ***: a catching, hunting
ἀκανθώδης, ***-ες***: full of thorns, thorny
ἅλις: (*adv.*) enough + *gen.*
ἀποτίνω: to pay back, repay, return
ἀφίημι: to send forth, discharge
δέος, ***ὁ***: fear
διαπείρω: to drive through
ἐρωτάω: to ask
ἐσθίω: to eat
ἱέρεια, ***ἡ***: a priestess
καιρός, ***ὁ***: the proper time
κεφαλή, ***ἡ***: the head
λαιμός, ***ὁ***: the throat, gullet
οἴχομαι: to be gone, to have gone
περιπατέω: to walk about
προσήκω: to be connected to + *dat.*
ὑβριστικός, ***-ή***, ***-όν***: most insolent
ὑπολαμβάνω: to suppose

προσήκειν: pres. inf. in ind. stat. after ***ὑπολαμβάνων***, "supposing that these *are connected to*" + *dat*.

ὄντας: pres. part. acc. agreeing with the subject of ***προσήκειν***, "these *being* such"

διαπαρῇ: aor. subj. pass. with middle sense in clause of fearing after ***δέος***, "there is fear *lest someone pierce* his (own) throat"

ἐσθίων: pres. part. instrumenal, "by eating"

ἅλις: *sc*. some form of ***εἰμι***, "(let that be) enough" or "(that is) enough"

οἷοι πολλοί εἰσιν: parenthetical, "many are such" i.e. as to be able to

οἴχηται: pres. subj. in negative purpose clause loosely dependent on ***ἅλις***, "lest someone go away" i.e. get away with the hook and bait

ἀποσπάσας: aor. part. temporal, "after having pulled away" i.e. having broken the line

ἀποτῖσαι: aor. inf. after ***δεήσῃ***, "it will be necessary *to pay back*" + *dat*.

ἀπίωμεν: pres. subj. hortatory, "let us go away"

περιπατήσουσαι: fut. part. expressing purpose, "go away *in order to walk around*" i.e. go back to walking around

ἀπιέναι: pres. inf. epexegetic after ***καιρὸς***, "time for you (the philosophers) *to go back*"

ὅθεν ἥκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας. σφὼ δέ, σὺ καὶ ὁ Ἔλεγχος, ὦ Παρρησιάδη, ἐν κύκλῳ ἐπὶ πάντας αὐτοὺς ἰόντες ἢ στεφανοῦτε ἢ ἐγκάετε, ὡς ἔφην.

ΠΑΡΡΗΣΙΑΔΗΣ: *ἔσται ταῦτα, ὦ Φιλοσοφία. χαίρετε, ὦ βέλτιστοι ἀνδρῶν. ἡμεῖς δὲ κατίωμεν, ὦ Ἔλεγχε, καὶ τελῶμεν τὰ παρηγγελμένα.*

ΕΛΕΓΧΟΣ: *ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μῶν εἰς τὴν Ἀκαδημίαν ἢ εἰς τὴν Στοὰν ἢ ἀπὸ τοῦ Λυκείου ποιησώμεθα τὴν ἀρχήν;*

ΠΑΡΡΗΣΙΑΔΗΣ: *οὐδὲν διοίσει τοῦτο. πλὴν οἶδά γε ἐγὼ ὡς ὅποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα.*

ἀπῆλθον: to go away, go towards (*aor.*)
ἀρχή, **ἡ**: a beginning, start
βέλτιστος, **-η**, **-ον**: best
δέομαι: to need + *gen.*
διοίσω: to differ, make a difference (*fut.*)
ἐγκαίω: to burn in, brand
ἔλεγχος, **ὁ**: a reproach, disgrace, dishonour
καθίημι: to send down, let fall
κάτειμι: to go down (*fut.*)
καυτήριον, **τό**: a branding iron
κύκλος, **ὁ**: a ring, circle, round
Λύκειον: the Lyceum, school of Aristotle
μῶν: but surely not? (*usually expecting a negative reply*)
ὀλίγος, **-η**, **-ον**: few
παραγγέλλω: to command, recommend
προθεσμία, **ἡ**: a fixed time
στέφανος, **ὁ**: a crown
στεφανόω: to crown
τελέω: to complete, fulfil, accomplish
ὑπερήμερος, **-ον**: over the day for payment
χαίρω: to rejoice, fare well

ὅθεν ἥκετε: ind. question, "go back *whence you have come*"
γένησθε: aor. subj. in negative purpose clause, "so that you do not *become*"
σφὼ: voc. dual, "but you two" i.e. Parresiades and Refutation
ἰόντες: pres. part., "*going* after them"
κατίωμεν ... **τελῶμεν**: pres. subj. hortatory, "let us go down! ... let us accomplish!"
τὰ παρηγγελμένα: perf. part. pass. attributive, "the things commanded"
Ἀκαδημίαν ... **Λυκείου**: The Academy, outside the walls of Athens, was the site of a school established by Plato in 387; The Painted Stoa was near the agora; the Lyceum, outside the walls, was the site of a school established by Aristotle in 335.
ποιησώμεθα: aor. subj. deliberative, "or shall we make a start?"
διοίσει: fut., "this *will differ* not at all"
ἀπέλθωμεν: aor. subj. in general temporal clause, "wherever *we go*"
δεησόμεθα: fut. in ind. stat. after **οἶδά**, "know that *we will need*" + *gen.*

List of Verbs

List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. Contract verbs and other verbs that are completely predictable (*-ίζω*, *-εύω*, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in Lucian, with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smyth, *A Greek Grammar*.

ἀγγέλλω: to bear a message ***ἀγγελῶ***, ***ἤγγειλα***, ***ἤγγελκα***, ***ἤγγελμαι***, ***ἠγγέλθην***
διαγγέλλω: to report to
ἐπαγγέλλω: to proclaim, announce
παραγγέλλω: to transmit as a message

ἄγω: to lead ***ἄξω***, ***ἤγαγον***, ***ἦχα***, ***ἦγμαι***, ***ἤχθην***
ἀπάγω: to lead away, carry off
ἀποπροάγω: to lead away
ἐπάγομαι: to bring along
ἐπάγω: to bring on
παράγω: to bring forward
προάγω: to lead forward

ᾄδω: to sing ***ᾄσομαι***, ***ᾖσα***, ***ᾖσμαι***, ***ᾔσθην***
ἀντᾴδέω: to contend in music against
ἀπᾴδω: to sing out of tune, be out of tune

αἱρέω: to take ***αἱρήσω***, ***εἷλον***, ***ᾕρηκα***, ***ᾕρημαι***, ***ᾑρέθην***
αἱρέομαι: to choose
ἀναιρέω: to take up, lift
διαιρέω: to divide
προαιρέω: to choose deliberately

ἀλείφω: to besmear ***ἀλείψω***, ***ἤλειψα***, ***-αλήλιφα***, ***ἀλήλιμμαι***, ***ἠλείφθην***
ἐξαλείφω: to plaster or wash over

ἁλίσκομαι: to be taken ***ἁλώσομαι***, ***ἑάλων***, ***ἑάλωκα***

ἀλλάττω: to change, alter **ἀλλάξω**, **ἤλλαξα**, **-ήλλαχα**, **ἤλλαγμαι**, **ἠλλάγην**
ἀπαλλάττω: to set free, release + gen
ἀπαλλάττομαι: to depart
διαλλάττω: to differ
ἐναλλάττω: to exchange, revise

ἁμαρτάνω: to err **ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην**
διαμαρτάνω: to err completely

ὄλλυμι: to ruin **-ολῶ, -ώλεσα**, **-όλωλα**
ἀπόλλυμι: to destroy utterly, kill

ἀραρίσκω: to join, fix **ἥρσα, ἤραρον, ἄραρα, ἤρθην**

ἁρπάζω: to carry off **ἁρπάσομαι, ἥρπασα, ἥρπακα, ἥρπασμαι, ἡρπάσθην**
προαρπάζω: to snatch away before

ἄρχω: to be first, begin **ἄρξω, ἦρξα, ἦρχα, ἦργμαι, ἤρχθην**
κατάρχω: to make beginning of

βαίνω: to step **βήσομαι**, **-έβην, βέβηκα**,
καταβαίνω: to step down
μεταβαίνομαι: to pass over from one place to another, change position
παραβαίνω: to go by the side of, transgress
συμβαίνω: to step together, to agree

βάλλω: to throw, strike **βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην**
ἀναβάλλω: to throw up, refer
ἐμβάλλω: to throw in, put in
ἐπιβάλλω: to throw or cast upon
καταβάλλω: to put down, pay
περιβάλλω: to throw round
προσεπιβάλλω: to add over and above

βλέπω: to see, have the power of sight **βλέψομαι, ἔβλεψα**
ἀντιβλέπω: to look straight at
ἀποβλέπω: to look away from
περιβλέπω: to look round about
προσβλέπω: to look at or upon
ὑποβλέπω: to look up from under

γίγνομαι: to become **γενήσομαι, ἐγενόμην, γέγονα** am, have been, **γεγένημαι**
συγγίγνομαι: to be with

γιγνώσκω: to come to know **γνώσομαι**, **ἔγνων**, **ἔγνωκα**, **ἔγνωσμαι**, **ἐγνώσθην**
ἀναγιγνώσκω: to know well, read

γράφω: to write **γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην**
ἀναγράφω: to enroll
ἐγγράφω: to write

δάκνω: to bite **δήξομαι**, **ἔδακον**, **δέδηγμαι**, **ἐδήχθην**

δέδια: to fear (perf.)

δείκνυμι: to display, demonstrate **δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην**
ἀποδείκνυμι: to demonstrate, prove
ἐπιδείκνυμαι: to present, display

δέχομαι: to accept, receive **δέξομαι, ἐδεξάμην, δέδεγμαι, -εδέχθην**

δέω (**A**): to bind **δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην**

δέω (**B**): to need, lack **δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην**
δεῖ: it is necessary
ἐνδέω: to fall short
δέομαι: to ask for, beg from

διδάσκω: to teach **διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην**

δίδωμι: to give **δώσω**, aor. **ἔδωκα/ ἔδομεν, δέδωκα, δέδομαι, ἐδόθην**, **δοθήσομαι**
ἀποδίδωμι: to exchange, sell
προδίδωμι: to hand over, betray

διώκω: to pursue, seek out **διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην**
ἀποδιώκω: to chase away
μεταδιώκω: to pursue

δράω: to do **δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην**

δύ(ν)ω: to go under **δύσω -έδυσα, ἔδυν, δέδυκα, -δέδυμαι, -εδύθην**
ἐνδύω: to go into, put on oneself
ὑποδύομαι: to put oneself under

ἔθω: to be accustomed perf. **εἴωθα**, plup. **εἰώθη**

εἷλον: to take (used as aorist of **αἱρέω**)
- **εἱλόμην**: to choose
- **ἀνειλόμην**: to pick up
- **ἐξεῖλον**: to take out of, extract
- **προειλόμην**: to choose deliberately

εἶμι: to go (used as future of **ἔρχομαι** and most present forms, Smyth 773)
- **ἄνειμι**: to come up
- **ἄπειμι**: to be away, be apart
- **διέξειμι**: to recount in detail
- **εἴσειμι**: to go into
- **ἔξειμι**: to go out
- **ἐπάνειμι**: to return
- **κάτειμι**: to go down
- **πέριειμι**: to go around

εἰμί: to be **ἔσομαι**, impf. **ἦν** (Smyth 768)
- **μέτειμι**: to be among, share
- **πάρειμι**: to be present
- **πρόσειμι**: to add to
- **συμπάρειμι**: to be alongside with
- **σύνειμι**: to be together with, consort with

εἶπον: to speak, say (used as aorist of **λέγω**)

εἴρηκα: to say or speak (used as perfect of **λέγω**)

ἐλέγχω: to examine, refute **ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην**
- **διελέγχω**: to refute utterly

ἕννυμι: to put clothes on **ἕσ(σ)ω**, aor. **ἕσ(σ)α, ἕσμαι**

ἔοικα: to seem good (perf.)
- **προσέοικα**: to be like, resemble

ἐπίσταμαι: to know, know how to **ἐπιστήσομαι, ἠπιστήθην**

ἕπομαι: to follow **ἕψομαι, ἑσπόμην**

ἐπριάμην: to buy (used for the aorist of **ὠνέομαι**)

ἔρδω: to do **ἔρξω, ἔρξα, ἔοργα**

εἶδον: to see (used as aorist of **ὁράω**)
- **συνεῖδον**: to perceive

ἐρέω: to say or speak (used as future of **λέγω**)

ἔρχομαι: to go, come: **εἶμι**, **ἦλθον**, **ἐλήλυθα**

ἐρωτάω: to ask **ἐρήσομαι**, **ἠρόμην**
ἀνερωτάω: to ask or inquire of, question

ἐσθίω: to eat **ἔδομαι**, **ἔφαγον**

εὑρίσκω: to find **εὑρήσω**, **ηὗρον** or **εὗρον**, **ηὕρηκα**, **εὕρημαι**, **εὑρέθην**
ἐξευρίσκω: to find out, discover

ἔφαγον: to eat (used as aorist of **ἐσθίω**)

ἔχω: to have, hold, check **ἕξω**, **ἔσχον**, **ἔσχηκα**, impf. **εἶχον**
ἀμπέχω: to surround, cover
ἀνέχομαι: to endure
ἐπέχω: to keep in check, hold back
κατέχω: to hold fast
παρέχω: to furnish, provide
προσέχω: to hold fast to
ὑπέχω: to endure

ἡγέομαι: to lead, consider **ἡγήσομαι**, **ἡγησάμην**, **ἧγημαι**
προηγέομαι: to go first and lead the way

ἥδομαι: to enjoy oneself **ἡσθήσομαι**, **ἥσθην**

ἥκω: to have come, be present **ἥξω**, impf. **ἧκον**
προσήκω: to be connected to

ἦλθον: to come or go (used as aorist of **ἔρχομαι**)
ἀνῆλθον: to go up
ἀπῆλθον: to go away, depart from
εἰσῆλθον: to go in, enter
ἐπανῆλθον: to go back, return
μετῆλθον: to come among, go after
προσῆλθον: to approach
ὑπῆλθον: to approach little be little

ἤνεγκα: to bear (used as aorist of **φέρω**)

ἠρόμην: to ask, enquire (used as aorist of **ἐρωτάω**)
ἀνηρόμην: to question closely (aor.)

θνήσκω: to die ***θανοῦμαι, -έθανον, -έθανον, τέθνηκα***
ἀποθνήσκω: to die off

ἵημι: to send forth ***ἥσω, ἧκα/εἷμεν, εἷκα, εἷμαι, εἵθην***
ἀνίημι: to send up, let loose
ἀφίημι: to discharge, release
ἐφίημαι: to long for
ἐφίημι: to release, permit (to do)
καθίημι: to send down, let fall
προσίημι: to let come to, accept

ἱκνέομαι: to come ***-ίξομαι, -ικόμην, -ῖγμαι***
ἀφικνέομαι: to arrive
καθικνέομαι: to come down to + gen

ἵστημι: to make to stand ***στήσω, ἔστησα, ἔστην, ἕστηκα, ἐστάθην***
ἐφίστημι: to set upon, establish
καθίστημι: to set down, appoint
μεθίστημι: to cause to change place
παρίστημι: to make to stand beside
προίστημι: to place or put before

καθαίρω: to clean ***καθαρῶ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην***
ἐκκαθαίρω: to clean out

καίω: to burn ***καυθήσομαι, ἔκηα, ἐκάην***
ἐγκαίω: to burn in, brand

καλέω: to call, summon ***καλέσω, ἐκάλεσσα***
ἀποκαλέω: to call by name
παρακαλέω: to call, summon
προκαλέω: to call forth
προσκαλέω: to call to, call on, summon
συγκαλέω: to convene, gather

καλύπτω: to cover ***καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην***
ἀποκαλύπτω: to uncover
ἐγκαλύπτω: to veil in

κλάω: to bend ***ἔκλασα, -κέκλασμαι, -εκλάσθην***
ἀποκλάω: to break
ἐπικλάω: to bend back

κύπτω: to bend forward, stoop ***-κύψομαι, ἔκυψα, κέκυφα***
κατακύπτω: to bend down in order to peek
παρακύπτω: to cast a careless glance at

κεῖμαι: to be laid ***κείσομαι***
διάκειμαι: to be in a certain state
κατάκειμαι: to lie down
περίκειμαι: to have round one, wear
πρόκειμαι: to be set before one

κηρύττω: to be a herald, announce ***κηρύξω, ἐκήρυξα, -κεκήρυχα, κεκήρυγμαι, ἐκηρύχθην***
ἀποκηρύττω: to sell by auction
προσκηρύττω: to summon also

κρίνω: to choose, judge ***κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην***
ἀνακρίνω: to examine closely
ἀποκρίνομαι: to answer
διακρίνω: to separate, distinguish

κτείνω: to kill, slay ***κτενῶ***, ***ἔκτεινα***, ***-έκτονα***
ἀποκτείνω: to kill, slay
ἀποκτίννυμι: to kill, slay

λαμβάνω: to receive ***λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην***
ἀπολαμβάνω: to take from
καταλαμβάνω: to seize upon, apprehend
μεταλαμβάνω: to partake of
παραλαμβάνω: to receive from
προσλαμβάνω: to receive in addition
συλλαμβάνω: to collect, gather together
συνεπιλαμβάνω: to take part in together
ὑπολαμβάνω: to suppose

λανθάνω: to escape notice, to be unnoticed ***λήσω, ἔλαθον, λέληθα***
ἐκλανθάνω: to escape notice utterly, forget

λέγω (A): to say ***ἐρέω, εἶπον, εἴρηκα, λέλεγμαι, ἐλέχθην***
διαλέγομαι: to converse

λέγω (B): to collect ***-λέξω, -έλεξα, -είλοχα, -είλεγμαι, -ελέγην***
ἀναλέγω: to pick up, gather up
συλλέγω: to collect, gather

λείπω: to leave, quit **λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην**
- **ἀπολείπω**: to leave behind, abandon
- **διαλείπω**: to leave off
- **ἐλλείπω**: to leave in, leave behind
- **καταλείπω**: to leave behind
- **παραλείπω**: to leave aside

μαίνομαι: to rage, be furious **μανοῦμαι, ἐμάνην**

μανθάνω: to learn **μαθήσομαι, ἔμαθον, μεμάθηκα**
- **ἀπομανθάνω**: to unlearn
- **ἐκμανθάνω**: to learn thoroughly

μένω: to remain **μενῶ, ἔμεινα, μεμένηκα**
- **ἐμμένω**: to reside in, cling to
- **περιμένω**: to wait for
- **ὑπομένω**: to stay behind, survive

μ(ε)ίγνυμι to mix **μείξω, ἔμειξα, μέμειγμαι, ἐμείχθην**
- **ἀναμίγνυμι**: to mix up with

μιμνήσκω: to remind **-μνήσω, -έμνησα, μέμνημαι, ἐμνήσθην**
- **μιμνήσκομαι**: to remember
- **ἀναμιμνήσκω**: to remind
- **ἀναμιμνήσκομαι**: to remember

οἶδα: to know (*perf.*) **εἴσομαι**

οἰκτείρω: to pity, have pity for **ᾤκτιρα**

οἴσω: to bear, carry (used as future of **φέρω**)
- **διοίσω**: to differ, make a difference

ὄπωπα: to see (used as perfect of **ὁράω**)

ὁράω: to see **ὄψομαι, εἶδον, ἑόρακα** and **ὄπωπα, ὤφθην**, impf. **ἑώρων**
- **ὑπεροράω**: to look over, look down upon

ὄψομαι: to see (used as future of **ὁράω**)
- **παρόψομαι**: to overlook, ignore (fut.)

πάσχω: to suffer **πείσομαι, ἔπαθον, πέπονθα**

πείθω: to persuade ***πείσω, ἔπεισα, πέπαικα, πέποιθα, πέπεισμαι, ἐπείσθην***
ἀναπείθω: to bring over, convince
παραπείθω: to win over, beguile

πείρω: to pierce ***ἔπειρα, πέπαρμαι, -επάρην***
διαπείρω: to drive through
περιπείρω: to pierce as with a spit

πέτομαι: to fly ***πτήσομαι, -επτάμην***
ἀποπέτομαι: to fly off or away

πίπλημι: to fill ***-πλήσω, -έπλησα, -πέπληκα, -πέπλησμαι, -επλήσθην***
ἐμπίπλημι: to fill quite fully

πίνω: to drink ***πίομαι, ἔπιον***
καταπίνω: to gulp down, devour
συμπίνω: to drink together, join in a drinking bout

πιπράσκω: to sell ***πέπρακα, πέπραμαι, ἐπράθην***

πλάττω: to mould, form ***-πλάσω, ἔπλασα, πέπλασμαι, ἐπλάσθην***
ἀναπλάττω: to form anew, remodel

πλέκω: to interweave ***ἔπλεξα, πέπλεγμαι, ἐπλέχθην***
ἀναπλέκω: to interweave

πλήττω: to strike, smite ***πλήξω, -έπληξα, πέπληγα, πέπληγμαι, ἐπλήγην***

πράττω: to do, conduct business ***πράξω, ἔπραξα, πέπραχα, πέπραγα, πέπραγμαι, ἐπράχθην***

ῥέω: to flow, run, stream, gush ***ῥυήσομαι, ἐρρύην, ἐρρύηκα***
ὑπορρέω: to flow under, slip away

ῥίπτω: to throw: ***ῥίψω, ἔρριψα, ἔρριφα, ἔρριμμαι, ἐρριφθην, ἐρρίφην***
ἀπορρίπτω: to throw away, put away

σκώπτω: to mock ***σκώψομαι, ἔσκωψα, ἐσκώφθην***
ἀποσκώπτω: to banter

σπάω: to draw ***σπάσω, ἔσπασα, -έσπακα, ἔσπασμαι, -εσπάσθην***
ἀνασπάω: to draw up, pull up
περισπάω: to strip off
συγκατασπάω: to drag down along

στρέφω: to twist ***στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην***
ἀναστρέφω: to turn upside down, reverse
διαστρέφω: to twist, divert

σύρω: to tear ***-έσυρα, -σέσυρκα, -σέσυρμαι***
διασύρω: to tear in pieces

τείνω: to stretch ***τενῶ, -έτεινα, -τέτακα, τέταμαι, -ετάθην***
ἀντιτείνω: to stretch out, extend in reply
ἐντείνω: to stretch or strain tight

τέθηπα: to be astonished, admire (*perf.*)

τέμνω: to cut ***τεμῶ, ἔτεμον, -τέτμηκα, τέτμημαι, ἐτμήθην***
ἀποτέμνω: to cut off, sever

τίθημι: to set, put, place ***θήσω, ἔθηκα/ἔθεμεν, τέθηκα, τέθειμαι, ἐτέθην***
ἀνατίθημι: to lay upon, dedicate
ἀνατίθημαι: to retract
διατίθημι: to place separately, arrange
περιτίθημι: to place round
προστίθημι: to put to, add, establish
συντίθημι: to put together, compose
ὑποτίθημαι: to propose for oneself

τίνω: to pay a price ***τείσω, ἔτεισα, τέτεικα, -τέτεισμαι, -ετείσθην***
ἀποτίνω: to pay back, repay, return
ἐκτίνω: to pay off, pay in full

τρίβω: to rub ***τριψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίβην***
διατρίβω: to rub away, consume, waste
ἐπιτρίβω: to rub on the surface, to crush
συντρίβω: to rub together, crush

τρέπω: to turn or direct ***τρέψω, ἔτρεψα, τέτροφα,τέτραμμαι, ἐτρέφθην***
ἐπιτρέπω: to commit, turn over to

τυγχάνω: to happen ***τεύξομαι, ἔτυχον, τετύχηκα, τέτυγμαι, ἐτύχθην***
ἐντυγχάνω: to fall in with, encounter

ὑβρίζω: to abuse ***ὑβριῶ, ὕβρισα, ὕβρικα***
περωυβρίζω: to insult wantonly

ὑπισχνέομαι: to promise ***ὑπισχήσομαι, ὑπεσχόμην***

φαίνω: to make to appear ***φανῶ, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην***
φαίνομαι: to appear
ἀποφαίνω: to display
καταφαίνω: to make known
καταφαίνομαι: to appear clearly
ὑποφαίνομαι: to appear from under

φάσκω: to claim, assert (frequentative of ***φημί***)

φείδομαι: to spare ***φείσομαι, ἐφεισάμην***

φέρω: to bear ***οἴσω, ἤνεγκα, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην***
διαφέρω: to differ, distinguish
διαφέρομαι: to differ, disagree
συμφέρω: to bring together
ὑπερφέρω: to surpass

φεύγω: to flee, take flight ***φεύξομαι, ἔφυγον, πέφευγα***
ἀποφεύγω: to flee from, escape
διαφεύγω: to flee through, escape
καταφεύγω: to flee for refuge
ὑποφεύγω: to flee from under, shun

φημί: to declare, make known ***φήσω, ἔφησα***

φθάνω: to come before, anticipate ***φθήσομαι, ἔφθασα, ἔφθην***

φθέγγομαι: to utter a sound or voice ***φθέγξομαι, ἐφθεγξάμην***
ἀντιφθέγγομαι: to contradict

φθείρω: to corrupt ***φθερῶ, ἔφθειρα, -έφθορα, ἔφθαρμαι, ἐφθάρην***
διαφθείρω: to destroy utterly

φορέω: frequentative of ***φέρω***
ἐμφορέομαι: to fill one self
ξυλοφορέω: to carry a stick
συμφορέω: to bring together, to gather
ψηφοφορέω: to give one's vote

φυλάττω: to guard ***φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην***
παραφυλάττω: to guard carefully

χαίρω: to rejoice ***χαιρήσω, κεχάρηκα, κεχάρημαι, ἐχάρην***

χάσκω: to gape, yawn ***χανοῦμαι, ἔχανον, κέχηνα***

χέω: to pour ***χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην***
ἐγχέω: to pour in

χράομαι: to make use of ***χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην***
προσχράομαι: to avail oneself of

ὠνέομαι: to buy, purchase ***ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐωνήθην***

Glossary

Α α

ἀγαθός, **-ή**, **-όν**: good
ἄγω: to lead or carry, to convey, bring
ἀεί: (*adv*.) always
ἀκούω: to hear, listen to
ἀκρόπολις, **-εως**, **ἡ**: the Acropolis of Athens
ἀληθεῖα, **ἡ**: the truth
ἀληθής, **-ές**: true
ἀληθῶς: (*adv*.) truly
ἀλλά: otherwise, but
ἀλλήλων, **-οῦς**, **-οῖς**: one another
ἄλλος, **-η**, **-ον**: another, other
ἅμα: at the same time
ἀμείνων, **-ον**: better
ἀμελεῖ: never mind! of course
ἀμφί: about, around, by
ἄν: (*indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative*)
ἀνήρ, **ἀνδρός**, **ὁ**: a man
ἄνθρωπος, **-ου**, **ὁ**: a man, person
ἀντί: in return for, instead of (+ *gen*.)
ἄξιος, **-α**, **-ον**: worthy
ἀξιόω: to think or deem worthy of
ἅπας, **ἅπασα**, **ἅπαν**: all, the whole
ἀπό: from, away from (+ *gen*.)
ἀποθνήσκω: to die off, die
ἄρα: therefore
ἀρετή, **-ῆς**, **ἡ**: excellence, virtue
ἀρχή, **-ῆς**, **ἡ**: a beginning, rule
αὐτός, **-ή**, **-ό**: he, she, it; self, same (see page 33)

Β β

βίος, **ὁ**: life, life-style
βιόω: to live
βούλομαι: to will, wish

Γ γ

γάρ: for
γε: at least, at any rate (*postpositive*)
γενναῖος, **-α**, **-ον**: noble
γῆ, **γῆς**, **ἡ**: earth
γί(γ)νομαι: to become, happen, occur
γι(γ)νώσκω: to know
γοῦν: at least then, at any rate

Δ δ

δέ: and, but, on the other hand (*preceded by* **μέν**)
δεῖ: it is necessary
δή: certainly, now (*postpositive*)
διά: through (+ *gen*.); with, by means of (+ *acc*.)
δίδωμι: to give, grant
δικαίος, **-α**, **-ον**: just
δική, **ἡ**: justice, case, remedy, custom
δοκέω: to seem (good)
δύο: two

Ε ε

ἐγώ, **(ἐ)μοῦ**, **(ἐ)μοί**, **(ἐ)μέ**: I, me
εἰ: if
εἶδον: to see (*aor*.)
εἰμί: to be
εἶμι: to go (*fut*.)
εἶπον: to say (*aor*.)
εἰς, **ἐς**: into, to (+ *acc*.)
εἷς, **μία**, **ἕν**: one
εἶτα: then, next
ἐκ, **ἐξ**: from, out of, after (+ *gen*.)
ἕκαστος, **-η**, **-ον**: each one
ἐκεῖνος, **-η**, **-ον**: that, that one
ἔλεγχος, **τό**: a refutation
ἐμός, **-ή**, **-όν**: my
ἐν: in, at, among (+ *dat*.)
ἔοικα: to seem (good), to be like
ἐξ, **ἐκ**: from, out of, after (+ *gen*.)

ἐπεί: since

ἐπί: at (+ *gen.*); on, upon (+ *dat.*); on to, against (+ *acc.*)

ἐς, εἰς: into, to (+ *acc.*)

ἔτι: (*adv.*) still

εὖ: (*adv.*) well, thoroughly

ἔχω: to have; to be able (+ *inf.*)., to be in a certain state (+ *adv.*)

Ζ ζ

ζάω: to live

Ζεῦς, Διός, ὁ: Zeus

ζῶον, τό: an animal

Η η

ἤ: or; than

ἤδη: (*adv.*) already, now

ἡμεῖς, ἡμῶν, ἡμᾶς, ἡμῖν: we, us

ἡμέτερος, -α, -ον: our

ἤν: if haply (+ *subj.*)

ἦν: impf. of **εἰμι**

Θ θ

θεός, θεοῦ, ὁ/ἡ: a god, goddess

Ι ι

ἰδού: look! behold!

ἵνα: in order that (+ *subj.*)

Κ κ

καθάπερ: as, just as

καί: and, also, even

κἄν: even if (= **καὶ ἄν**)

καίτοι: and yet

κακός, -η, -ον: bad, cowardly

καλός, -η, -ον: beautiful, handsome

κατά: down, along, according to (+ *acc.*)

Λ λ

λαμβάνω: to take, catch

λέγω: (A) to speak, say, tell (B) to collect

λόγος, ὁ: a word, account

Μ μ

μά: no! (+ *acc.*)

μάλα: (*adv.*) very

μάλιστα: (*adv.*) especially

μᾶλλον: (*adv.*) more, rather

μανθάνω: to learn

μέγας, μεγάλη, μέγα: great, large

μέγιστος, -η, -ον: greatest

μέν: on the one hand (followed by **δέ**)

μέντοι: however

μετά: with (+ *gen.*); after (+ *acc.*)

μή: not, lest, don't (+ *subj. or imper.*)

μηδέ: but not, and not, nor

μηδείς, μηδεμία, μηδέν: no one, nothing

μὴν: indeed, truly

μήτε ... μήτε: neither ... nor

μία: one (*fem.* of **εἷς**)

μνᾶ, ἡ: a coin (=100 drachmae)

μόνος, -η, -ον: alone, only

Ν ν

ναί: yes, indeed

νή: yes! (+ *acc.*)

νῦν: (*adv.*) now, at this moment

Ο ο

ὁ, ἡ, τό: the (*definite article*)

οἶδα: to know (*perf.*)

οἶμαι and **οἴομαι**: to suppose, think, deem, imagine

οἷος, **-α**, **-ον**: such as, what sort
ὀλίγος, **-η**, **-ον**: few, little, small
ὅλος, **-η**, **-ον**: complete, whole
ὁμῶς: nevertheless
ὁπόσος, **-η**, **-ον**: as many as
ὅπως: as, in such manner as, how
ὁράω: to see
ὅς, **ἥ**, **ὅ**: who, which (*relative pronoun*)
ὅσπερ, **ἥπερ**, **ὅπερ**: the very one who
ὅστις, **ἥτις**, **ὅτι**: whoever, whatever
ὅταν: whenever (+ *subj*.)
ὅτι: that, because
οὐ, **οὐκ**, **οὐχ**: not
οὐδέ: but not
οὐδείς, **οὐδεμία**, **οὐδέν**: no one, nothing
οὖν: therefore
οὔτε: and not
οὗτος, **αὕτη**, **τοῦτο**: this, this one

Π π

πάνυ: (*adv*.) altogether, entirely
παρά: from (+ *gen*.); beside (+ *dat*.); to (+ *acc*.)
πᾶς, **πᾶσα**, **πᾶν**: all, every, whole
περί: concerning, about (+ *gen*.); about, around (+ *acc*.)
πλήν: unless, but
ποιέω: to make, do
πολύς, **πολλή**, **πολύ**: many, much
πότε when? **ποτε**: ever, at any time
ποῦ: where? **που**: somewhere
πρᾶγμα, **-ατος**, **τό**: a deed, act
πρό: before
πρός: to, near (+ *dat*.), from (+ *gen*.), towards (+ *acc*.)
πρότερος, **-α**, **-ον**: prior, earlier
πρῶτος, **-η**, **-ον**: first
πῶς: how? in what way? **πως**: somehow

Σ σ

σοφός, **-η**, **-ον**: wise
σύ, **σοῦ**, **σέ**, **σοί**: you (*singular*)
σῶμα, **-ατος**, **τό**: a body

Τ τ

τε: and (*postpositive*)
τίς, **τί**: who? which? **τις**, **τι**: someone, something
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
τοσοῦτος, **-αύτη**, **-οῦτο**: so large, so tall
τυγχάνω: to hit upon, happen upon

Υ υ

ὑβρίζω: to abuse
ὑμεῖς, **ὑμῶν**, **ὑμᾶς**, **ὑμῖν**: you (*plural*)
ὑπέρ: over, above (+ *gen*.); over, beyond (+ *acc*.)
ὑμέτερος, **-α**, **-ον**: your (*pl*.)
ὑπό: from under, by (+ *gen*.); under (+ *dat*.); toward (+ *acc*.)

Φ φ

φάσκω: to allege, claim
φέρω: to bear, carry, endure
φημί: to declare, say
φιλοσοφία, **ἡ**: philosophy
φύσις, **-εως**, **ἡ**: nature

Χ χ

χράομαι: to make use of
χρή: it is necessary, fated
χρυσιόν, **τό**: a piece of gold

Ω ω

ὡς: *adv*. as, so, how; *conj*. that, in order that, since; prep. to (+ *acc*.); as if, as (+ *part*.)
ὥσπερ: (*adv*.) just as
ὥστε: with the result that, and so

NOTES

NOTES

NOTES

NOTES